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Book 565

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COME UNTO ME.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest.—*Matt. xi. 28.*

BIBLE STUDIES

FOR

Every Day in the Year.

HELPS FOR

THE DEVOTIONAL HOUR.

A CLOSET PROMISE,

WITH BRIEF MEDITATIONS.

A CHILDREN'S CORNER

FOR EVERY WEEK IN THE YEAR.

By REV. J. L. SOOY, A. M.,

AUTHOR OF "BIBLE TALKS WITH CHILDREN."

FEB 12 1892

WICHITON.

Keep the home near heaven. Let it face toward the Father's home.

—JAMES HAMILTON.

ILLUSTRATED WITH

FOUR COLORED PLATES

and 64 Full-page Half-Tone Engravings.

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By J. L. SOOY, A. M.

EXPLANATORY.

THE following suggestions will explain how "Bible Studies" may be used.

1. The book is divided into fifty-two weeks. The days of the week are given, but not the dates of the month. Hence, one may begin the use of the book any week of the year. Each week opens with a "Pearl Text," together with Golden Thoughts from standard authors, which serve as a *doorway*, so to speak, to the business, the cares and the appointments of that week.

2. The "Helps for the Devotional Hour," including a carefully selected Scripture lesson with comments and suggestive thoughts upon the same, are suitable for family or private devotion, and are intended to be used in either case.

3. The "Closet Promise," with meditation, is intended to prepare the heart for the duty of prayer. The Rev. C. H. Spurgeon has said that he never goes to prayer without selecting some promise of God's word as a ground for the petition which he wishes to make. "The promises are to the Christian a storehouse of food."

4. "The Children's Corner" has been prepared expressly for the little folks. It includes—

(1) A "Breakfast Motto" for each week, which is intended to be used at the breakfast table each morning. If *grace* be said, let the child repeat the motto after; if no *grace*, either silent or oral, be had, let it be repeated as a substitute.

(2) The "Weekly Proverb" should be memorized. Brande says: "Proverbs are, for the most part, rules of moral, or, still more properly, of prudential conduct." Bacon says: "The genius, wit and spirit of a nation are discovered in its proverbs."

(3) The "Daily Bible Readings" have been selected with special reference to what will most interest children. There are selections for each day of the year, and it is hoped that a *daily* searching of the Scriptures will become a habit.

(4) The *Poetry* has been chosen with the special purpose of *hinting* the most practical lessons from most common things and doings.

(5) The *Little Talks* are intended to be read on Sabbath afternoons at the beginning of each week.

5. As the arrangement of the volume is such that its use may begin with any week of the year, the following "Special Days" have been inserted at its close: New Year's Day, Good Friday, Easter, Thanksgiving and Christmas, together with a Special Children's Corner for Christmas week.

THE AUTHOR.

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FIRST WEEK.

PEARL TEXT.—The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.—Psalm cxxi. 8.

At early dawn as a seeker of grace
My soul hies away to her trysting place,
As key to the portal of coming day,
An hour I'll wait, and watch and pray.
Fresh trials of grace, in household care,
Follow close after the hour of prayer;
But I go forth clad in armor strong,
In the path of duty, to find ere long
The things I must do for Jesus to-day.
There are lessons to learn, crosses to bear,
Deeds of charity, words of prayer;
To cheer the strong and pity the weak,
To sinners of a Saviour's love to speak,
And this I must do for Jesus to-day.

—H. R. D. D.

Do to-day's duty, fight to-day's temptation,
and do not weaken and distract yourself by
looking forward to things which you cannot see,
and could not understand if you saw them.—
Charles Kingsley.

Many good purposes lie in the churchyard.—
Philip Henry.

Duties are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes.—*Cecil.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

AN ANTHEM OF THANKSGIVING.—Psalm ciii.

1 Bless the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

5 Who satisfieth thy mouth with good *things*; so that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* dust.

15 *As for* man, his days *are* as grass; as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* his hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

In this Psalm we are taught to *render thanks*. How well fitted for the first day of the week!

"It is observable that no petition occurs throughout the entire compass of these twenty-two verses. Not a single word of supplication is in the whole Psalm addressed to the Most High."—*John Stevenson.*

"It is man's reply to the benedictions of his God, his Song on the Mount answering to his Redeemer's Sermon on the Mount."—*C. H. Spurgeon.*

It is related concerning the family life of the Rev. John Angell James, that it was his custom to read the 103d Psalm always at prayers on Saturday night. But his wife died; and the Sabbath drew nigh while she lay dead in the house. The members of the stricken household gathered in the twilight; some of them wondered whether this old song of the temple, fairly ringing and vibrant with thanksgiving, would be given out now while the shadows were hanging so deeply overhead. But the faithful servant of God simply turned to the familiar place, and said gently: "No reason do I see why we should change our custom to-night; let us read our usual Psalm." Whoever casts his eye along the verses will find that there are great sweet words there, in the very midst of the praises, for those whom "the Lord pitieth." Let others murmur: do thou *bless*. Let us read our diaries, and see if there be not choice favors recorded there for which we have rendered no grateful return.

Closet Promise.—Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.—John xiv. 13.

Let our prayers begin, continue, and end in humble dependence on the merits of Christ. His name is the very ground on which we kneel; it is the very right of our approach; it is the very channel through which we address God, and by which God can send down blessings upon us.

Lord, let me talk with thee of all I do,
All that I care for, all I wish for, too.
Lord, let me prove thy sympathy, thy power,
Thy loving oversight from hour to hour!
When I need counsel let me ask of thee;
Whatever my perplexity may be,
It cannot be too trivial to bring
To One who marks the sparrow's drooping
wing;
Nor too terrestrial, since thou hast said
The very hairs are numbered on our head.
Do money troubles press? Thou canst resolve
The doubts or dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of thy word or will
Thy voice can gently bid my heart be still,

Since all that is now hard to understand
Shall be unraveled in yon heavenly land.
Do weakness, weariness, disease, invade
This earthly house, which thou thyself hast
made?

Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what thou wouldst have me
give,

The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal, "cheerful giver," Lord, like thee,
Of my life's mission do I stand in doubt?
Thou knowest, and canst clearly point it out.
Whither I go, do thou thyself decide,
And choose the friends and servants at my side.

—*London Witness.*

MONDAY.

"OUR INFIRMITIES."—Matt. viii. 1-17.

1 When he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

"How much that word *infirmity* must have covered then, among the multitudes who gathered close about the Master! how much it covers now with us who come to Him for healing and salvation! Our dictionaries tell us that 'infirmity' is 'weakness, failing, fault,' and no human philosophy can say what just proportion of earth's sin and misery may be fairly counted as flowing from that source. We can imagine the weak, fainting, failing ones drawing near to our Lord in a half-timid fashion, with none of the boldness of those who have positive, definite disease upon them . . . Nevertheless they needed Him, O, so sorely! as many a one needs Him now who is 'compassed with infirmity' . . . 'Himself took our infirmities.' That is the way which Isaiah's declaration concerning our Lord is reproduced in Matthew's gospel, and it is but another form of stating the precious truth which we so love to clasp to our hearts, that 'our High-Priest who is passed into the heavens is touched with the feeling of our infirmities' . . . What infinite comfort in the knowledge that we can bring all to Christ—sins, infirmities, perplexities, anxieties—just as they did of old, and never go away unheeded or unhealed!"—*Dorcas Hicks*.

Closet Promise.—We have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. iv. 15.

For Me, a thorny crown
Men wove, and nails were driven in My hands
And feet; there was an earthquake, and I
died;
I died, and am alive for evermore.
I died for thee: for thee I am alive,
And My humanity doth mourn for thee;
For thou art Mine; and all thy little ones,—

They, too, are Mine, are Mine. Behold! the
house
Is dark; but there is brightness where the sons
Of God are singing, and behold! the heart
Is troubled; yet the nations walk in white;
They have forgotten how to weep; and thou
Shalt also come, and I will foster thee
And satisfy thy soul.—*Jean Ingelow.*

TUESDAY.

GOD'S CARE OF HIS PEOPLE.—Zech. ii.

1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

In this chapter we have two precious promises, which are often quoted, and which, like all the other promises of our God, are “yea and amen in Christ Jesus.”

1. “*For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her*” (ver. 5). Is the Church, in this wilderness-state, exposed to the ravages of the enemy? Then will God be unto her “a wall,” and that “of fire,” which (like travellers in the desert who encircle themselves with fire against the attacks of wild beasts by night) will keep her secure from all approaches. Nay, more; not protection only, an inner circle around her, however near an enemy might press in upon her, but destructive to her enemies. Does the Church, in her poor circumstances, need comfort within? Then will God in Christ be “the glory in the midst of her.” Look up, then, my soul, what hast thou to fear? What though

rains beat without, and poverty be felt within; He that is "the wall of fire" can never be extinguished, and He that is "the glory in the midst" will still shine upon thee, and fully satisfy all thy need.

2. "*He that toucheth you toucheth the apple of His eye*" (ver. 8). If you can conceive how tender you are of your eye, and how careful of the safety of your eyesight, you may judge of the care and protection He affords His people, how tender He is of their welfare, and how quickly He feels any injury done them.

Closest Promise.—Casting all your care upon Him; for He careth for you.—1 Pet. v. 7.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord!
The pang that cuts me like a knife,
The noise, the weariness, the strife—
What peace it would afford!

I wonder if He really shares
In all these little human cares,
This mighty King of kings!
If He who guides through boundless space
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things.

It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That Thou dost compass me about
With sympathy divine;
The love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.—*Selected.*

WEDNESDAY.

GOD'S APPOINTED BULWARKS.—Isa. xxvi. 1-11.

1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

"Salvation will God appoint for walls and bulwarks." A well-known writer says that men reverse this. They appoint walls and bulwarks for salvation. But God appoints salvation for bulwarks.

"Thou wilt keep him in *perfect peace*, whose mind is stayed on thee: be-

cause he trusteth in thee." Did you ever think of that, dear Christian, beaten and buffeted by life's stormy waves? The world has not power, in all its hurricanes of wrath, to touch the sweet calm of God's reserved ground.

"*Because he trusteth in thee,*" is the source of all. We can only attain this great gift of perfect peace by the accepting of God's will in place of our own, as being wiser, more beneficent, more renewing, and sure to lead to happiness. We are not able to attain it by occasional seeking. It is to those who *stay* themselves on God—who give their souls over entirely to Him—who have planted themselves as it were, in God, and abide in Him. This perfect peace in the midst of all the turmoils of life is to be the result of a steadfast trust in God.

"What is this peace that keeps you? It is the inward sense of His favor and love, the evidence of your acceptance with Him. It keeps you from drift, from temptation, from discontent and fear, from worry and spiritual weakness. 'The peace of God shall keep (or garrison) your heart'" (Phil. iv. 7).

Closet Promise.—As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.—Ps. cxxv. 2.

Dr. Arnold's daily prayer was as follows: "O Lord, I have a busy world around me; eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as through Thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot conspicuously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen."

THURSDAY.

LOVE THE GREAT ENERGY IN RELIGION.—Mark xiv. 3-9.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble

ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

The conduct of this woman was the result of overpowering love. May

not this narrative teach us that God above all things values love to Himself, that one outgoing of the soul to Himself is worth hundreds of acts of duty apathetically rendered!

Jesus Christ deserves to be served after an extraordinary manner. It is really wonderful, when we consider what the Saviour has done for us, that we are content to be such every day nothings as the most of us are.

"Ah! if we did but think of His glory, and of what He deserves—if we did but think of His sufferings, and of what He merits at our hands, surely we should do something out of the common; we should break our alabaster box, and pour the pound of ointment on His head again."—*C. H. Spurgeon.*

"I have heard persons say that they seemed to themselves to be doing nothing in life. No man and no woman who is faithfully following the Lord Jesus Christ can be said to be doing nothing. It is not the eloquent tongue that speaks the most. It is not the heroic action which men sound forth that is, after all, the most potential in the affairs of men. The symmetrical example of holy souls has a voice which sounds out further and reaches forth a hand that is felt further than more positive and more declarative influences."—*H. W. Beecher.*

Closet Promise.—If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him.—John xiv. 23.

"If suddenly upon the street
My gracious Saviour I should meet,
And He should say: 'As I love thee,
What love hast thou to offer Me?'
Then what could this poor heart of mine
Dare offer to that heart divine?"

"His eye would pierce my outward show;
His thought my inmost thought would know;
And if I said, 'I love Thee, Lord,'

He would not heed my spoken word,
Because my daily life would tell
If verily I loved Him well.

"If on the day or in the place
Wherein He met me face to face
My life could show some kindness done,
Some purpose formed, some work begun,
For His dear sake, then it were meet
Love's gift to lay at Jesus' feet."

FRIDAY.

THREE "SHALLS."—Phil. iv.

1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing

by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that

now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

This chapter has in it three wonderful *shalls*. The first is found in verse 7, "And the peace of God, which passeth all understanding, *shall* keep your hearts and minds through Christ Jesus." It is a certainty. It is not the peace of earth that may be broken up so quickly; it is the peace of God.

Pass on to another "shall" in verse 9, "The God of peace *shall* be with you." "We have spoken of the peace of God, but here we have the God of peace, which is still better. To have a check out of a check-book is good, but it is better to have the banker himself. Do we know anything of this continual presence of God with us? Mr. F. Arnot, the African traveller, who has been with us for some time, lately told me that he was sustained amid all the difficulty, disease, and danger of his long journeys by the consciousness of the presence of the living God with him. That is what we all want."—*Rev. C. A. Fox*.

Yet one other "shall" (verse 19): "But my God shall supply all your need according to his riches in glory by Christ Jesus." We have had the shall of peace, the shall of the presence, and now we have the shall of *supply*. Will you doubt such an one? Are you afraid to venture, with him to stand by and help you? Behold, in your path stand the fulness, and mercy, and helpfulness of your God!

Closet Promise.—Able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.—Eph. iii. 20.

"O, he is a sweet Master! One smile from Jesus sustains my soul amid all the storms and frowns of this world. Pray to know Jesus better. Have no other righteousness, no other strength, but only Jesus. O, for fulness out of Him! Why do we not take all out of Jesus? Keep looking, then, to Jesus, dear soul, and you will have that peace of mind that passeth all



THE ANNUNCIATION.

Thou shalt call His name JESUS.—*Luke i. 31.*

understanding. Cleave you to Jesus, be joined to Him by faith, and you shall be one spirit; you shall be made warm and vigorous and full of activity in God's service."—*McCheyne*.

SATURDAY.

PAUL IN THE STORM.—Acts xxvii. 14-44.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, *Sirs*, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee

out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

We are all of us, like Paul, voyagers. Sometimes the voyage is calm and prosperous; sometimes it is stormy and disastrous. To be carried safely in

a smooth sea is no sign of the favor of God. To be tossed in a rough tempest of fear and anxiety is no evidence of His disfavor.

"Trials and difficulties are disciplinary in their nature and aim. They lead to much prayer. They open rich and refreshing discoveries of Divine grace. In man's extremity God finds His opportunity. Paul sails the Adriatic in a storm. He is a prisoner for his Master's sake. In the deepening gloom he is cheered by a celestial visitant."—*Rev. J. Stevenson.*

"Whose I am and whom I serve." Paul was not his own master. He was Christ's. So it is with the true Christian everywhere. In the temple or in the field, in worship or in toil, by land or sea, living or dying, in time and eternity, it is his joy, with heart and hand to serve the Lord Jesus. In a lucid interval of fevered delirium the lamented McCheyne called for paper and wrote in substance, that he had planned active and extended work, but God had said, "Lie down on this bed and glorify Me." So we are always to leave our plans for God's revision, serving Him in the way and place He appoints.

"I believe God, that it shall be even as it was told me." "Whatever this day may bring forth, there can be nothing like this for us. Yet even the lesser trials of our own journey may and must be met with the same simple and sufficient secret of calm, simple belief in what God has said. It is strange and surprising even to ourselves how absolutely *enough* we always do find it, just to believe that it shall be even as God has told us, and 'rest' on His word. The 'it' may be for us one thing to-day, another to-morrow, according to the circumstances He sends; but the 'shall be' cannot be severed from it."—*F. R. Havergal.*

Closet Promise.—The secret of the Lord is with them that fear Him.—
Psalm xxv. 14.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still.
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, that is all!
Then the day will surely be
Peaceful, whatsoe'er befall
Bright and blessed, calm and free.

Just to leave in His dear hand
Little things;
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing;
Finding all we let Him bear
Changed to blessing.
This is all! and yet the way
Marked by Him who loves thee best;
Secret of a happy day,
Secret of His promised rest.

—*Frances Ridley Havergal.*

THE CHILDREN'S CORNER.

Breakfast Motto.—Bless the Lord, O my soul, and forget not all his benefits.—Ps. ciii. 2.

Weekly Proverb.—Little strokes fell great oaks.—*Poor Richard.*

DAILY BIBLE READING.—WANTED FOR OUR COUNTRY.

Sunday.—Men like Daniel.—Dan. vi. 1-28.

Monday.—Men like Shadrach and his Brethren.—Dan. iii. 8-30.

Tuesday.—Men in Authority like Nehemiah.—Neh. xiii. 15-22.

Wednesday.—Men in the Ministry like Paul.—1 Cor. ii. 1-16.

Thursday.—Men like the Bereans.—Acts xvii. 10-13.

Friday.—Young Men like Jabez.—1 Chron. iv. 9, 10.

Saturday.—Young Women like Ruth.—Ruth i. 1-18; ii. 11, 12.

WHICH SIDE ARE YOU ON?

Come, children, and listen; I'll tell you in rhyme

A story of something that happened one time.

There was war in the land, and each brave heart beat high,

And many went forth for their country to die;

But words fail to tell of the fear and dismay

Which swept the small village of W—— one day,

When the enemy's army marched into the street,
And their own valiant soldiers were forced to retreat.

Such hiding, surrendering, and trembling with fear!

When what in the midst of it all should appear
But grandmother Gregory, feeble and old,

Coming out from her cottage courageous and bold.

She faced the intruders who marched through the land,

Shaking at them the poker she held in her hand.

"How foolish!" her friends cried, provoked, it is true;

"Why, grandmother, what did you think *you* could do?"—

"Not much," answered grandma; "but ere they were gone

I wanted to show them which side I was on."

Now, children, I've told this queer story to you
To remind you of something the weakest can do.

There is always a fight 'twixt the right and the wrong,

And the heat of the battle is borne by the strong;
But, no matter how small or unfit for the field,

Or how feeble or graceless the weapon you wield,

O fail not, until the last enemy's gone,

To stand up and show all which side you are on!

—Anna R. Henderson, in "*Our Youth*."

Enter into thy closet.—Matt. vi. 6.

Dear little friend, I knew a man who had a wonderful canary bird. He had no children, and this canary was a great pet with him and his wife. When they set the table for the meals, they always put a plate for him; and he would take his place on the edge of his plate. He was taught to say "grace." While his master was asking the blessing, he would bend his head down very low. Just as soon as the "amen" was said he would be wild for his food. During family prayers his master would open the big Bible; then birdie would seat himself on the edge of it while it was being read;

then his master would put his two hands together in prayer, and birdie would perch himself on them, while the prayer was being offered. As soon as all was over, he would have a good time flying around the room. Now, don't you think that was a wonderful canary? I hope all the little children who read this true story will do as birdie did, and remember to say "grace" and to pray. "Enter into thy closet," said Jesus. He meant by the "closet," the place of prayer. If you *try*, you can always find *time* to pray.

THE GUIDING ANGEL.

In this beautiful picture, which is engraved from the group by L. A. Malempré, there is a little child in the dress of a pilgrim. He is walking slowly along a narrow path which is bounded by a terrible precipice. Behind and above the child is an angel with a countenance of mixed tenderness and anxiety. Her right hand is placed above the little pilgrim's head, as if to keep him in the centre of the path; her left hand points upward, as if telling him to look up and not down, that he might not perceive the tempting snares on either side. The child is walking calmly forward, content not to see where he plants each footstep, so long as he feels the gentle and guiding touch of the angel upon him.

This is not a mere fancy of the artist. The Bible, in the 91st Psalm, tells us the Lord "shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." When children begin to go, they are very apt to fall and get many a knock; to stumble at every little stone. Now there are many stones of stumbling in our way; but such is the goodness of God, that he not only sends his angels to be our guard, but he sends them to be our nurses, to carry little children, that they may get no hurt.



THE GUIDING ANGEL.

SECOND WEEK.

PEARL TEXT.—Let this mind be in you, which was also in Christ Jesus.—Phil. ii. 5.

Mohammed's truth lay in a holy book,
Christ's in a sacred life,
So while the world rolls on from change to
change,
And realms of thought expand,
The Letter stands without expanse or range,
Stiff as a dead man's hand,

While, as the life-blood fills the glowing form,
The Spirit Christ has shed
Flows through the ripening ages fresh and
warm,
More felt than heard or read.

—Lord Houghton.

Make Christ your most constant companion. My fellow-student, five minutes spent in companionship with Christ every morning—aye, two minutes, if it be face to face and heart to heart—will change your whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one's sake.—*Selected.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

SPIRITUAL SONSHIP.—Rom. viii. 1-17.

1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

4 *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.*

6 *For to be carnally minded is death; but to be spiritually minded is life and peace.*

7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

8 *So then they that are in the flesh cannot please God.*

9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.*

Now if any man have not the Spirit of Christ, he is none of his.

10 *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

11 *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

12 *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

13 *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

14 *For as many as are led by the Spirit of God, they are the sons of God.*

15 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

16 *The Spirit itself beareth witness with our spirit, that we are the children of God:*

17 *And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

“Very beautiful is that word ‘*Abba*’ just here. It is the Syriac and Chaldee form for the Hebrew term for father. It is a little up-thrusting of

the apostle's *mother* tongue. Though we be adepts in any other language, the speech we use to express overflowing feeling is always that which we learned at our mother's knee. And there is such a swell and throb of filialness in the apostle's heart toward the Heavenly Father, that even though he must immediately translate it, there is no word to tell his consciousness of his close, free sonship but the word that used to be prattle on his lip when he was a child."—*Wayland Hoyt*.

"It is the *calling to*, just as a young child lisps to its father in simple, childlike confidence."—*Luther*.

"We are '*heirs of God, and joint heirs with Christ*,' according to the declaration of the apostle. All that there is of beauty, and richness, and sweetness, and grandeur, and authority in Christ, is not simply something to which we are permitted to look, but it is ours. We have the same right in it that a child has in the dignity and elevation of his father. If the father comes to honor, and is of universal repute, the child feels stronger, and richer, and happier. The father's name is the child's glory, as the child's prosperity is the father's joy. All that God has, is mine. All that He is, is mine."—*H. W. Beecher*.

Closet Promise.—Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His.—1 Tim. ii. 19.

"Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed:
I come before Thee at Thy gracious word,
And lay them at Thy feet! Thou knowest,
Lord.

Thou knowest not alone as God, all-knowing;
As man, our mortal weakness Thou hast
proved;
On earth with purest sympathies o'er-flowing,
O Saviour! Thou hast wept, and Thou hast
loved.
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home."

MONDAY.

A FAMILY HYMN.—Psalm cxxviii.

1 Blessed *is* every one that feareth the LORD;
that walketh in his ways.

2 For thou shalt eat the labour of thine hands:
happy *shalt* thou *be*, and *it shall be* well with
thee.

3 Thy wife *shall be* as a fruitful vine by the
sides of thine house: thy children like olive
plants round about thy table.

4 Behold, that thus shall the man be blessed
that feareth the LORD.

5 The LORD shall bless thee out of Zion:
and thou shalt see the good of Jerusalem all the
days of thy life.

6 Yea, thou shalt see thy children's children,
and peace upon Israel.

This beautiful Psalm is the picture of domestic bliss. "Perhaps in no country can it be better understood than in our own, for we above all nations delight to sing of 'Home, Sweet Home.'"

The fear of God is the corner-stone of all blessedness. We must reverence the ever-blessed God before we can be blessed ourselves. "Whenever you

see the household of a married pair continuing to defy every storm, you may be sure that it rests upon a sure foundation, lying beyond the reach of human sense, and that foundation is *the fear of the Lord*.”—*Augustus F. Tholuck*.

“Before the fall Paradise was man’s home; since the fall home has been his Paradise.”—*Augustus W. Hare*.

“*Yea, thou shalt see thy children’s children.*” This is a great pleasure. Men live their young lives over again in their grandchildren. Does not Solomon say that “children’s children are the crown of old men?” So they are.

“Lord, let thy blessing so accompany my endeavors in their breedings, that all my sons may be Benaiahs, the Lord’s building, and then they will all be Abners, their father’s light; and that all my daughters may be Bethias, the Lord’s daughters, and then they will all be Abigaila, their father’s joy.”—*George Swinnock*.

Closet Promise.—Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.—Deut. xxviii. 5, 6.

“Thou seest whatsoe’er I need,
Thou seest it, and pitiest me;

Thy swift compassions hither speed
Ere yet my woes are told to thee.”
—*Lyra Germanica*.

TUESDAY.

THE BREAD OF LIFE.—John vi. 35–58.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among them-

selves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Who eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Christ is that undiminishing loaf of heaven and earth—the “bread of life”—the joy, the satisfaction, the strength of all God’s people.

“Jesus says, ‘Come, eat of *My* bread.’ One is utterly ashamed that it should ever be an effort to obey this loving invitation. How weak we are! But His hand touches us, and He says, ‘Arise, and eat.’ May He open our eyes to see and rejoice in the provision so close beside us, the feast that He has made for us. Not only His word, but the happy doing of His will shall be our meat, and we shall ‘afterward eat of the holy things, because it is His food.’ He will give us to eat of the tree of life and of the hidden manna.”
—*F. R. Havergal.*

We need *daily* this living Bread. There are fanatics who teach that we may get beyond the Blood, the Word, and the Spirit. No wonder that under such teaching persons make shipwreck of faith and a good conscience. No wonder that scandals arise in such circles. Our safety lies in keeping moment by moment “*under the blood* ;” feeding day by day upon the word—the “*bread of life* ;” and being ever under the Spirit’s guidance.

Closet Promise.—Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—Matt. v. 6.

Let my hungry soul be fed
On Thee, Lord, of Life the Bread!
Let me quench my thirst in Thee,
Love’s immeasurable sea!
Let Thy love so constant shine
In this heart and soul of mine,

That, completely lost in Thee,
As a rain-drop in the sea,
I may feel, and act, and will
Just as Thou my being fill!
—*A. Gibbs Campbell.*

WEDNESDAY.

THE CALL OF MOSES.—Ex. iii. 1-18.

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, *even* to Horeb.

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside,

and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

6 Moreover he said, I *am* the God of thy fa-

ther, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall

say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

He who, forty years before, was so eager to become the deliverer of the children of Israel that he ran without being sent, is now strangely reluctant to undertake the work. Moses had learned his own insufficiency.

Let us learn not to be impatient for the discovery of our true life-work. Moses was eighty years old before he entered upon that noble career by which he became the emancipator and educator of his nation. Two-thirds of his days were gone before he really touched that which was his great, distinctive, and peculiar labor, and his enterprise was all the more gloriously accomplished by reason of the delay.

“So let no one chafe and fret over the delay which seems evermore to keep him from doing anything to purpose for the world and his Lord. The opportunity will come in its own season. It does come, sooner or later, to every man; and it is well if, when at length he hears the voice calling, ‘Moses! Moses!’ he is ready with the answer, ‘Here am I.’ For while I would comfort you with the assurance that the hour will come, I do not mean that you should be idle until it strikes. No; for if you adopt such a plan, the certainty is that you will not hear its stroke, or that you will not be ready to begin at its call. The true principle is to do with your might that which is lying at your hand day by day, in the firm conviction that you

are thereby training yourself into fitness for your future vocation. Moses was as observant as a shepherd as he had been diligent as a student; and when at length his higher work opened up before him, he saw how it lifted up into itself and utilized all the knowledge which he had acquired in his lower pursuits. . . . Prepare yourself for wielding your sceptre when it comes, by doing with all fidelity the duties of your present sphere."—*W. M. Taylor, D. D.*

Closet Promise.—And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. ix. 8.

"God's reiterated 'ALL!'

O wondrous word of peace and power!
Touching with its tuneful fall,
The rising of each hidden hour,
All the day.

"He shall *all* your need supply,
And He will make *all* grace abound;
Always *all* sufficiency
In Him for *all* things shall be found,
For to-day."

—*F. R. Havergal.*

THURSDAY.

MOSES'S PLEA.—Ex. iv. 10-18.

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to

meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Moses offers four distinct excuses for declining the work to which the Lord called him.

The first was his own *personal unworthiness*; and that was removed by God's assurance, "Certainly I will be with thee" (Ex. iii. 11, 12). The second excuse was his *inability to answer the Israelites* if they should ask him, "Who sent you? What is his name?" And that was met by these far-reaching words, "I AM THAT I AM: Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. iii. 13-15). The third excuse was that the *people would not believe him*, but would say that

the Lord had not appeared unto him; and God took that stumbling-block out of his way by showing him two miracles which he was to perform in Egypt (Ex. iv. 1-9). Driven thus from all the outworks which he had so skilfully thrown up, Moses falls back on his first difficulty—his own incompetency (Ex. iii. 10-17). The Lord met this plea by reminding him that he was not sending him in his own strength.

Moses was sufficiently equipped. A rod constituted his visible means. God made it sufficient. And so when we engage in anything which has for its end the glory of Christ and the welfare of humanity, we may rely on His co-operation. Do we need anything more?

Closet Promise.—He giveth power to the faint; and to them that have no might he increaseth strength.—Isa. xl. 29.

"Oh! wonderful Thou art!

Too wonderful for me is such great love,

Shining in such a heart

Like sunbeams from above.

How rich am I! yea, all things I possess—

Peace, joy, life, strength, and perfect righteousness.

Jehovah shows Himself, and gives to me
All my desire. Look, trembling soul! and see
On what a treasury thy want may call—
"I AM thine all in all."

FRIDAY.

THE LOWLINESS OF JESUS.—John xiii. 1-17.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash

my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

This scene took place at the last supper of the Lord. Jesus and His apostles had taken, for the last time, the familiar walk from Bethany to Jerusalem, and had entered the upper chamber for their final gathering on

earth. They had walked along the hot and dusty road over the shoulder of Olivet; on entering the chamber they had indeed taken off their sandals and left them at the door; but still the dust of their journey was on their unsandaled feet. To have their feet bathed before the meal was cooling and refreshing; but in their little mutual jealousies, no one had offered to perform the menial office. And, therefore, Jesus rose in perfect silence, stripped off His upper garment, took a towel, girded it round his waist, poured water into a basin, and began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded. Was there ever a more lovely, a more engaging instance shown, than by the great Redeemer of the world, in this condescending act?

O thou blessed Emmanuel! thou, the Lord our righteousness! never let me forget this instance of thy grace to poor sinners, but do thou cause it to be my daily encouragement to come to thee, and under the same conviction as the apostle, to cry out, "Lord, wash not my feet only, but also my hands and my head."

Closet Promise.—He giveth grace unto the lowly.—Prov. iii. 34.

Mrs. Susanna Wesley, writing of the services which she was holding in the rectory-house on Sunday evenings in behalf of the poor of Epworth, says: "But I never durst positively presume to hope that God would make use of me as an instrument of doing good; the farthest I ever durst go was, 'It may be; who can tell? With God all things are possible. I will resign myself to Him;'" or as George Herbert better expresses it,

"Only, since God doth often make
Of lowly matter, for high uses meet,
I throw me at His feet;
There will I lie until my Maker seek

For some mean stuff whereon to show His
skill;
Then is *my* time."

SATURDAY.

THE PEARL OF PSALMS.—Psalm xxiii.

1 The LORD *is* my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for

thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

"Augustine is said to have beheld, in a dream, the one hundred and nineteenth Psalm rising before him as a tree of life in the midst of the paradise of God. This twenty-third may be compared to the fairest flowers that

grew around it. The former has even been likened to the sun amidst the stars—surely this is the richest of the constellations, even the Pleiades themselves!”—*John Stoughton*.

“The twenty-third Psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity, but, oh! it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which that Psalm was born! What would you say of a pilgrim commissioned of God to travel up and down the earth singing a strange melody, which, when one heard, caused him to forget whatever sorrow he had? And so the singing angel goes on his way through all lands, singing in the language of every nation, driving away trouble by the pulses of the air which his tongue moves with divine power. Behold just such an one! This pilgrim God has sent to speak in every language on the globe.”—*Henry Ward Beecher*.

“Some pious souls are troubled because they cannot at all times, or often, use, in its joyous import, the language of this Psalm. Such should remember that David, though he lived long, never wrote but one twenty-third Psalm. Some of his odes do indeed express as lively a faith as this, and faith can walk in darkness. But where else do we find a whole Psalm expressive of personal confidence, joy, and triumph, from beginning to end? God’s people have their seasons of darkness and their times of rejoicing.”—*William S. Plummer*.

Closet Promise.—I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.—Isa. xlviii. 17.

“He leadeth me!”
And so I need not seek my own wild way
Across the desert wild;
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest,
Beneath the calm hillside.

“He leadeth me!”
And though it be by rugged, weary ways,
Where thorns spring sharp and sore,
No pathway can seem strange or desolate

When* Jesus “goes before.”
His gentle shepherding my solace is
And gladness yet in store.

“He leadeth me!”
I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end,
Through trials manifold.
Up the fair hillside, like some sweet surprise,
Waiteth the quiet fold.—*Selected*.

THE CHILDREN'S CORNER.

Breakfast Motto.—Give us this day our daily bread.—Matt. vi. 11.

Weekly Proverb.—The morning hour has gold in its mouth.—*Poor Richard.*

DAILY BIBLE READING.—WANTED FOR OUR COUNTRY.

Sunday.—Matrons like the pious Shunamite.—2 Kings iv. 8-13.

Monday.—Brethren like Aaron and Hur.—Ex. xvii. 8-16.

Tuesday.—Sisters like Mary and Martha.—Luke x. 38-42.

Wednesday.—Heads of Families like Caleb and Joshua.—Num. xiv. 24; Josh. xxiv. 14-18.

Thursday.—Wives like the Model One.—Prov. xxxi. 10-31.

Friday.—Fathers like Abraham.—Gen. xxii. 1-19.

Saturday.—Mothers like Hannah.—1 Sam. i. 9-18; 24-28.

THE BEST BEAUTY.

Whose face is fair to see,
But still there's nothing pleasant
About that face to me;
For he's rude and cross and selfish,
If he cannot have his way;
And he's always making trouble,
I've heard his mother say.

I know a little fellow
Whose face is plain to see,
But that we never think of—
So kind and brave is he.
He carries sunshine with him,

I know a little fellow
And everybody's glad
To hear the cheery whistle
Of the pleasant little lad.

You see it's not the features
That others judge us by,
But what we do, I tell you,
And that you can't deny.
The plainest face has beauty
If the owner's kind and true;
And that's the kind of beauty,
My girl and boy, for you.—*Golden Days.*

THOU GOD SEEST ME.—Gen. xvi. 13.

I once read of a father who wanted his son to carry a parcel to a certain place on Sunday, and being told to carry it in his pocket where it could not be seen, the little fellow replied: "*God can see in my pocket.*" "Johnnie," said a man, winking slyly to a boy who was tending his father's store, "you must give me good measure: your master is not in." Johnnie looked solemnly into the man's face and replied: "*My Master is always in.*" Johnnie's Master was the all-seeing God. Let every one of my little friends, when tempted, adopt his motto: "*My Master is always in.*" It will save you from falling into many sins. "Thou God seest me;" don't forget that. Do you know about Lafayette, that great man who was the friend of Washington? He tells us that he was once shut up in a little room in a gloomy prison for a great while. In the door of his cell was a very small hole cut, through which a soldier watched him day and night. All he could see was the soldier's *eye*; but that *eye* was always there. So, no matter where you are, God's eye sees you. If you sin, how dreadful is that eye; if you are good, how blessed!

THIRD WEEK.

PEARL TEXT.—And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matt. x. 42.

Wouldst thou from sorrow find a sweet relief,
Or is thy heart oppress'd with woe untold?
Balm wouldst thou gather for corroding grief?

Pour blessings round thee, like a shower of
gold.
—*Carlos Wilcox.*

“In eternity it will amount to more to have given a cup of cold water with right motives, to an humble servant of God, than to have been flattered by a whole generation.”—*Dr. Cumming.*

“Live for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.”—*Chalmers.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

LONGING FOR FELLOWSHIP WITH GOD.—Psalm lxxxiv.

1 How amiable *are* thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways of *them*.

6 *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.

7 They go from strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

“This sacred ode is one of the choicest of the collection; it has a mild radiance about it, entitling it to be called THE PEARL OF PSALMS. If the twenty-third be the most popular, the one-hundred-and-third the most joyful, the one-hundred-and-nineteenth the most deeply experimental, the fifty-first the most plaintive, this is one of the most sweet of the Psalms of Peace.”

—*C. H. Spurgeon.*

"Some need' to be whipped to church, while here is David crying for it. He needed no clatter of bells from a belfry to ring him in, he carried his bell in his own bosom; holy appetite is a better call to worship than a full chime."—*C. H. Spurgeon.*

"Another sign of God's children is, delight to be much in God's presence. . . . In the use of ordinances we draw near to God, we come into our Father's presence; in prayer we have secret conference with God; the soul while it is praying is as it were parleying with God. In the word we hear God speaking from heaven to us; and how doth every child of God delight to hear his Father's voice! In the sacrament God kisseth His children with the kisses of His lips; he gives them a smile of His face, and a privy-seal of His love; oh, it is good to draw near to God. It is sweet being in His presence; every true child of God saith, 'A day in Thy courts is better than a thousand!'"—*Thomas Watson.*

"*I had rather be a doorkeeper,*" etc. "Some read it, 'I would rather be fixed to a post in the house of my God, than live at liberty in the tents of the wicked;'" alluding to the law concerning servants, who, if they would not go out free, were to have their ear bored to the door-post, *Exod. xxi. 5, 6.* David loved his Master, and loved his work so well, that he desired to be tied to this service forever, to be more free to it, but never to go out free from it, preferring bonds to duty far before the greatest liberty to sin. Such a superlative delight have holy hearts in holy duties; no satisfaction in their account comparable to that in communion with God."—*Matthew Henry.*

Closet Promise.—Wait on the Lord; be of good courage, and He shall strengthen thy heart.—*Psalm xxvii. 14.*

After the darkness, lo, the light
Shall all the past repair;
The perfect bliss, the spotless sight,
It is not *here* but *there*.
So still I sing in every state,

Always, where'er I be;
Be still my heart, be still and wait—
He loveth thee.
—*The Rev. E. Paxton Hood.*

MONDAY.

SELF-DENIAL.—*Matt. xvi. 21-28.*

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto

me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul?



THE ADORATION OF THE MAGI.

And when they had opened their treasures, they presented unto Him gifts :
gold, and frankincense, and myrrh.—*Matt. ii. 11.*

or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Christianity can never be made popular. It always calls for self-denial and self-sacrifice.

"Carnal fancy imagineth a path strewed with lilies and roses; we are too tender-footed to think of briars and thorns."—*T. Manton, D. D.*

Self-denial not partial. "As Saul slew some of the cattle, but spared the fat, and Agag. Many can deny themselves in many things, but they are loath to give up all to God, without bounds and reservations."—*T. Manton, D. D.*

Our self-denials lie just where our duties do. We are so far humble, as we deny ourselves in the matter of pride; so far heavenly-minded, as we deny our earthly inclinations; so far charitable, as we deny our tempers of self-love and envy; so far temperate and pure, as we restrain our lower passions and lusts.

"Self-denial is only one meaning of religion. If I should say of a garden, 'It is a place fenced in,' what idea would you have of its clusters of roses, and pyramids of honeysuckles, and beds of odorous flowers, and rows of blossoming shrubs and fruit-bearing trees? If I should say of a cathedral, 'It is built of stone, cold stone,' what idea would you have of its wondrous carvings, and its gorgeous openings for door and window, and its evanescent spire? Now, if you regard religion merely as self-denial, you stop at the fence, and see nothing of the beauty of the garden; you think only of the stone, and not of the marvellous beauty into which it is fashioned."—*H. W. Beecher.*

Closet Promise.—In all thy ways acknowledge Him. and He shall direct thy path.—Prov. iii. 6.

"There is no uncertainty as to *what* path the Lord has undertaken to direct; for he has written, 'All thy paths.' Not only in the dark way, when we are perplexed; not only when the heart is in heaviness through manifold temptations; but also when we tarry in the pleasant shade of Elim's palm-trees, as well as by Marah's bitter waters—yea, *all* our ways he will direct and guide as every day's need requires."—*Anna Shipton.*

TUESDAY.

ENOCH'S PIETY.—Gen. v. 18–24; Heb. xi. 5, 6.

18 ¶ And Jared lived a hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years; and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God; and he was not; for God took him.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

“Walked with God.” Of course the meaning is, that he was a good man, that he lived religiously. True religion is, walking “with God.” And when it is said that Enoch walked with God, it is meant that he attained to special religious excellence. His religion did not merely come into contact with his secular life; his spiritual humanity did not merely touch his social humanity; but, like the prophet upon the dead child, “stretched itself upon it,” mouth on mouth, eyes on eyes, hands on hands, and made it live. His religion was life, an active life. He “walked” with God.

And that too in the very midst of *domestic anxiety and care*. One of the two men who have had the honors of translation in this world for “pleasing God” was a man who *lived in the midst of society*, and was surrounded with children; he was not a recluse or a celibate. He lived in that condition in which there are natural and necessary distractions and temptations. Many people have lost their religion through the increase of domestic cares. But a godly soul can walk with God in family life, and take all its offspring in the same holy path.

“He was not, for God took him.” Paul says of Enoch, he did not “see death.” Christ says of every disciple that “he does not taste death.” There is no translation now for the righteous, but there is better: *transformation*, the being “changed from glory to glory now,” and “the bearing of the image of the heavenly” hereafter.

Closet Promise.—He preserveth the souls of His saints.—Psalm xcvi. 10.

“If to know that God approves of you, that all day long God is with you, and you with God, that His loving and mighty arms are under you, that He has promised to keep you in all your ways, to prosper all you do, and reward you forever, if this be not happiness, my friends, what is?”—*Charles Kingsley*.

WEDNESDAY.

BIBLE ARITHMETIC.—2 Pet. i. 5-21.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make *you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

How faith evolves a whole garland of virtues (vers. 5-7). To the *faith* which has saved you, add the seven following fruits of faith: virtue, that is, *courage* to profess your faith, to stand alone, and to declare unwelcome truths; knowledge, that is, *intelligent* appreciation of God's will and your duty; temperance, that is, *self-control* of all appetites and passions; *patient* endurance amid undeserved sufferings; *godlikeness*—the doing in your limited degree what He would do perfectly; brotherly kindness, that is, a *pure, Divine, generous affection* for all believers; to this, a far-reaching *charity* toward even your enemies.

"Thus *charity*, that binds me to all men, completes what faith, that binds me to God, began."—*Rev. John Parker.*

"The golden chain of virtue is man's most becoming ornament; let no one sever its links; who wants one, shall have them all."—*Starke.*

"The finest specimen of a Christian is he in whom all the graces, like the strings of an angel's harp, are in the most perfect harmony."—*Thomas Guthrie.*

Closet Promise.—Godliness with contentment is great gain.—1 Tim. vi. 6.

Art thou poor, yet hast thou golden slumbers ?
 O sweet Content !
 Art thou rich, yet is thy mind perplexed ?
 O Punishment !
 Dost laugh to see how fools are vexed
 To add to golden numbers golden numbers ?
 O sweet Content ! O sweet, O sweet Content !

Can'st drink the waters of the crispèd spring ?
 O sweet Content !
 Swim'st thou in wealth, yet sink'st in thine own
 tears ?
 O Punishment !
 Then he that patiently want's burden bears
 No burden bears, but is a king, a king.
 O sweet Content ! O sweet, O sweet Content !
Thomas Dekker.

THURSDAY.

RECIPE FOR HOLY LAUGHTER.—Psalm cxxvi.

1 When the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

The word "turn" would seem to be the key-note of this song; it is a psalm of conversion—conversion from captivity; and "It may well be used to set forth the rapture of a pardoned soul when the anger of the Lord is turned away from it."

"Note the *when* and the *then*. God's *when* is our *then*. At the moment when He turns our captivity, the heart turns from its sorrow; when He fills us with grace, we are filled with gratitude. We were made to be as them that dream, but we both laughed and sang in our sleep. We are wide awake now, and although we can scarcely realize the blessing, yet we rejoice in it exceedingly."—*C. H. Spurgeon*.

"*They that sow in tears shall reap in joy.*" It is somewhat singular to find this promise of fruitfulness in close contact with return from captivity; and yet it is so in our own experience, for when our own soul is revived the souls of others are blessed by our labors.

"This sentence may well pass current in the church as an inspired proverb. It is not every sowing which is thus insured against all danger, and guaranteed a harvest; but the promise specially belongs to sowing in *tears*. When a man's heart is so stirred that he weeps over the sins of others, he is elect to usefulness. Winners of souls are first weepers for souls. As there is no birth without travail, so is there no spiritual harvest without painful tillage. When our own hearts are broken with grief at man's transgression we shall break other men's hearts; tears of earnestness beget tears of repentance; 'deep calleth unto deep.'"—*C. H. Spurgeon*.

Closet Promise.—Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.—Psalm iv. 7.

"Carry a pleasant or, at least, a placid countenance around with you. There is nothing gained by going up and down the streets with a sour, wrinkled, clouded visage. You appear to be aggravating your own misery; possibly you are making yourself miserable without real cause. Here is a dead loss of both reputation and character as regards yourself. Then, in your relation to others, you are impairing your chances and your ability to be helpful and agreeable. Whoever thinks these matters unworthy of consideration has a very distorted view of life and duty."

FRIDAY.

"WHO IS MY NEIGHBOUR?"—Luke x. 25-42.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on *him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on

his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Our Lord, in this parable, teaches us, that *all* are our neighbors. The wounded man was a Jew, and the man who helped him was a Samaritan; in this lies the special lesson.

As disciples of Christ, we are to be kind not only to those near, but to those far off; not only to kinsmen and friends, but to strangers; not to those only who love us, or will be grateful to us, but even to enemies.

"There are some who are naturally winning and attractive; it is easy to show kindness to *them*; but we must be kind also to those who are not so. Some, we know, will receive our kindness gratefully and repay it with love; it is a pleasure to show kindness to such; but we must not confine our help

to them. Some again are opposed to us in opinions and habits, yet let us help them in their need. And some may have injured us, yet we must seek to do them good. In all these instances the example of the Samaritan applies, 'Go, and do thou likewise.'—*F. Bourdillon*.

We must not overlook the visit of Jesus to the house of Mary and Martha mentioned in the closing verses of to-day's reading. "Martha, thou art careful and troubled about many things."

"More than half that we suffer through fear of troubles is that which we are made to suffer by magnifying them. . . . We take our troubles, and turn them over, and look at them; we imagine what form they will assume; we make an inventory of them; we muster them, and call the roll, and put them in order, and march them first this way and then that; we annoy ourselves with them as much as possible. Men are infernally ingenious in tormenting themselves with troubles which ninety-nine times in a hundred have no existence except in their imagination."—*H. W. Beecher*.

Closet Promise.—And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.—*Matt. xxv. 40.*

Life's morning lies behind; its noon is past;
Its evening comes apace; and we at last,
Weary and footsore, by the way sit down
And think, in sorrow, of our lost renown.
Sadly we grieve that in our life hath been
No grand and noble deeds—but all unseen
Our lowly toil. Then some sweet voice chants
low,
Wait till God's angel shall the record show.

The patient toil; the suffering meekly borne;
The kind word spoken to the sinking heart,
The cup of water in His name, to one
Fainting and desolate; the cruel smart
We seek in other suffering hearts to ease
By earnest deeds of love; oh, faint heart—these,
These are the deeds He counts as labor done,
And binds into the sheaf our toil hath won.
—*Rebecca Ruter Springer*.

SATURDAY.

"THE CHIEFEST AMONG TEN THOUSAND."—*Sol. Song v.*

1 I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with*

sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is as* the most fine gold; his locks *are* bushy, *and* black as a raven:

12 His eyes *are as the eyes of* doves by the rivers of waters, washed with milk, *and* fitly set:

13 His cheeks *are as* a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh:

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid with sapphires:

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is as* Lebanon, excellent as the cedars:

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

In each quality which makes the dearest names in human life, Christ so excels that He is infinitely above all others. We are not accustomed to weave into His name all those sweet, familiar attributes which we see in the household, or which we meet in a circle of friends; and yet, in respect to every one of those qualities which go to make names that are dear to the heart, the Lord Jesus Christ is infinitely above them, infinitely superior to them in every thing. . . . His name is above every name. He is more fatherly than fathers, and more motherly than mothers. He is more tender in love than any lover. Language is exhausted in the Bible to signify the inflections of divine tenderness."—*H. W. Beecher.*

"*This is my beloved, and this is my friend, O daughters of Jerusalem*" (ver. 16).

"This is the Church's confession concerning her love for Christ. See the Saviour's response (Psa. xlv. 1-17; John xv. 15). As such, no longer a servant's place, for wages, or a servant's limitations, but the familiarity and counsels of a friend. His will, unknown to others, is made known to you. 'Abraham was the friend of God' (James ii. 23)—appeared to him, conversed with him, revealed secrets to him."—*Rev. John Parker.*

Closet Promise.—My Beloved is mine, and I am His.—Sol. Song ii. 16.

Thine I am! give me love's secret token;
Blood has sealed Thee, Thou art mine;
Let the echo in my heart be spoken;
Mark me with the inward sign!

With thee all things doing, all things daring,
Living, dying, all the future sharing;
This my inmost spirit saith;
Covenant in life and death.

—*J. E. Rankin, D. D.*

THE CHILDREN'S CORNER.

Breakfast Motto.—The Lord is my shepherd; I shall not want.—
Psalm xxiii. 1.

Weekly Proverb.—Blame-all and Praise-all are two block-heads.—
Poor Richard.

DAILY BIBLE READING.—THE SABBATH.

Sunday.—Must be remembered.—Ex. xx. 8–11.

Monday.—Must be Employed in Divine Worship.—Isa. lxvi. 23; Acts
xx. 7.

Tuesday.—Must be Held in Delight.—Isa. lviii. 13, 14; Psa. cxviii. 24.

Wednesday.—Not to be Disturbed by Noise and Tumult.—Hab. ii. 20;
Psa. lxxv. 1–13.

Thursday.—Not to be Profaned by Traffic for Gain.—Neh. xiii. 15–22;
John ii. 13–17.

Friday.—May be Employed in Works of Necessity.—Mark ii. 23–28.

Saturday.—Also in Works of Mercy.—Matt. xii. 10–13; Luke xiii. 10–17.

THE LITTLE ARMY.

There's a funny little army,
Clad in armor silver-bright;
Though it stands in warlike columns,
Yet 'tis never known to fight.
Very sharp these little soldiers,
Always useful, night or day;
People think it quite an honor
To be called as neat as they.

Often missed when they are needed,
Though they don't march to and fro,
It has ever been a puzzle
To determine where they go;
Only pins upon a cushion,
Yet be very proud we might
Were we, like this little army,
Always useful, neat, and bright.

—*Good Times.*

Thou shalt not take the name of the Lord thy God in vain.—Ex. xx. 7.

I hope no little friend who reads this *Talk* ever curses or swears. Boys think it sounds manly to be profane; but, what a dreadful thing it is! Surely, if people would only remember God hears them, they would never swear. A coachman, pointing to one of his horses, said to a traveller, "That horse, sir, knows when I *swear* at him."—"Yes," replied the traveller; "and so does *your Maker*." I want to tell you good John Howard's opinion of swearers. As he was one day standing near the door of a printing-office, he heard some dreadful oaths and curses from several men coming down the street. He immediately buttoned up his pocket, and said to those who stood near him, "I always do this, whenever I hear men swear; for I think that any one who can take God's name in vain can also steal, or do anything else that is bad." Like Howard I am afraid to trust the man or boy



GOD'S ACRE.

that swears. I wish every boy in our land would commit to memory these lines of Cowper :

"It chills my blood to hear the blest Supreme Lightly appealed to on each trifling theme ;	Maintain your rank ; vulgarity despise ; To swear is neither brave, polite, nor wise."
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GOD'S-ACRE.

I like that ancient Saxon phrase, which calls
The burial-ground God's-Acre ! It is just ;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.

God's-Acre ! Yes, that blessed name imparts
Comfort to those, who in the grave have sown
The seed that they had garnered in their hearts,
Their bread of life, alas ! no more their own.

Into its furrows shall we all be cast,
In the sure faith, that we shall rise again
At the great harvest, when the archangel's blast
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom,
In the fair gardens of that second birth ;
And each bright blossom mingle its perfume
With that of flowers which never bloomed on
earth.

With thy rude ploughshare, Death, turn up the
sod,
And spread the furrow for the seed we sow ;
This is the field and Acre of our God,
This is the place where human harvests grow !

—H. W. Longfellow.

FOURTH WEEK.

PEARL TEXT.—Thy word is a lamp unto my feet, and a light unto my path.—Psalm cxix. 105.

When quiet in my house I sit,
Thy book be my companion still;
My joy thy sayings to repeat,
Talk o'er the records of thy will,

And search the oracles divine,
Till every heart-felt word be mine.
—Charles Wesley.

Do you know a book that you are willing to put under your head when you are dying? Very well; that is THE BOOK you need to study while you are living. There is but one such book in the world.—*Joseph Cook.*

If asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well-known hymn, is called "The old, old story," told of in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Gladstone.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

NEEDFUL LESSONS.—Luke xvii. 1-19.

1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make

ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

1. *Forbearance* (vers. 1-4). "He that cannot forgive others breaks down the bridge over which he must pass himself; for every one has need to be forgiven."

2. *Faith* (vers. 5, 6). The heart's desire of the apostles was not, "Lord, keep our faith alive: Lord, sustain it as it is at present," but "Increase our faith." For they knew that it is only by increase that the Christian keeps alive at all. Napoleon once said, "I must fight battles, and I must win them; conquest has made me what I am, and conquest must maintain me. And it is so with the Christian. It is not yesterday's battle that will save me to-day; I must be going onwards."—*C. H. Spurgeon*.

3. *Humility* (vers. 7-10). The Christian's day is not merely one of twelve hours. All his time is his Lord's; he can never have a "day off." And then he is not to stroke himself down complacently after he has met the demand upon him, as if he had done something extraordinary. Pride after toil is just as much out of place as murmuring under toil.

4. *Gratitude* (vers. 11-19). Ingratitude!—there is a fault we all of us easily recognize and heartily condemn. And even in a matter where it would seem almost incredible, even in a matter such as that brought before us by the miracle of the ten lepers; even in the matter of recovered health, there is strange room for ingratitude. Who can believe it, even of himself?

"*Health more than sickness a reason for gratitude.* Ungrateful to God? I fear so; and more ungrateful, I fear, than those ten lepers. For which of the two is better off, the man who loses a good thing, and then gets it back again, or the man who never loses it at all, but enjoys it all his life? Surely the man who never loses it at all."—*C. Kingsley*.

Closet Promise.—Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.—Psalm xv. 1-3.

If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little losses,

Sorely grievous, day by day,
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our life a stain?

If we knew the clouds above us
Held but gentle blessings there,
Would we turn away all trembling
In our blind and weak despair?
Would we shrink from little shadows
Lying on the dewy grass,
While 'tis only birds of Eden
Just in mercy flying past?

If we knew the silent story,
 Quivering through the heart of pain,
 Would our manhood dare to doom them
 Back to haunts of guilt again?
 Life had made a tangled ~~o~~ssing,
 Joy hath many a break of woe,
 And the cheeks, tear-stained and whitest,
 This the blessed angels know.

Let us reach into our bosoms
 For the key to other lives,
 And with love toward erring nature,
 Cherish good that still survives.
 So that, when our disrobed spirits
 Soar to realms of light again,
 We may say, "Dear Father, judge us
 As we judge our fellow-men."

—*Our Own Fireside.*

MONDAY.

PRaise YE THE LORD.—Psalm cxlviii.

1 Praise ye the LORD. Praise ye the LORD
 from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye
 him, all his hosts.

3 Praise ye him, sun and moon: praise him,
 all ye stars of light.

4 Praise him, ye heavens of heavens, and ye
 waters that be above the heavens.

5 Let them praise the name of the LORD:
 for he commanded, and they were created.

6 He hath also established them for ever and
 ever: he hath made a decree which shall not
 pass.

7 Praise the LORD from the earth, ye dragons,
 all ye deeps:

8 Fire, and hail; snow, and vapor; stormy
 wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and
 all cedars:

10 Beasts, and all cattle; creeping things,
 and flying fowl:

11 Kings of the earth, and all people; princes,
 and all judges of the earth:

12 Both young men, and maidens; old men,
 and children:

13 Let them praise the name of the LORD:
 for his name alone is excellent; his glory is
 above the earth and heaven.

14 He also exalteth the horn of his people,
 the praise of all his saints; *even* of the children
 of Israel, a people near unto him. Praise ye
 the LORD.

In this splendid anthem the Psalmist calls upon the whole creation to praise Jehovah: things with and things without life, beings rational and irrational, are summoned to join the mighty chorus. "Milton, in his 'Paradise Lost' (Book V., line 153, etc.), has elegantly imitated this psalm, and put it into the mouth of Adam and Eve as their morning hymn in a state of innocency."—*James Anderson.*

"This psalm is neither more nor less than a glorious prophecy of that coming day, when not only shall the knowledge of the Lord be spread over the whole earth, as the waters cover the sea, but from every created object in heaven and in earth, animate and inanimate, from the highest archangel, through every grade and phase of being, down to the tiniest atom—young men and maidens, old men and children, and all kings and princes, and judges of the earth shall unite in this millennial anthem to the Redeemer's praise."—*Barton Bouchier.*

"See how the Psalmist trumpets out the word 'PRAISE.' It sounds forth some nine times in the first five verses of this song. Like minute-guns, exultant exhortations are sounded forth in tremendous force—*Praise! Praise! Praise!* The drum of the great King beats round the world with this one note—*Praise! Praise! Praise!*"—*C. H. Spurgeon.*

Dr. Charles Hodge says: "As far back as I can remember, I had the



FLIGHT INTO EGYPT.

When he arose, he took the young child and his mother by night, and departed into Egypt.—*Matt.* ii. 14.

habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost a book or any one of my playthings, I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an everywhere present Being, full of kindness and love, who would not be offended if children talked to Him."

Closet Promise.—Thou hast dealt well with Thy servant, O Lord, according to Thy word.—Psalm cxix. 65.

I praise Thee while my days go on;
I love Thee while my days go on:
Through dark and dearth, through fire and
frost,

With emptied arms and treasure lost,
I thank Thee while my days go on.
—*E. B. Browning.*

TUESDAY.

JACOB AT BETH-EL.—Gen. xxviii. 10-22.

10 And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

The vision at Beth-el may be said to have been the turning-point in the life of Jacob. Before that time he had desired the blessing of Abraham for its exalted temporalities—after it, he desired it for the sake of that which spiritually it conferred.

What was this ladder? To that the Saviour gives an interpretation, which, of course, is authoritative. In John i. 51, in evident allusion to this vision, He says, "Hereafter ye shall see heaven open, and the angels of God as-

cending and descending upon the Son of man." He is the way, and the truth, and the life, and no one cometh unto the Father but by Him.

"When the veil is taken from our faces and we see Him, then the ground becomes consecrated ground, the stable a sacred place, the lowing of the cattle an anthem, Horeb a sanctuary, the land of Midian a holy land, our pile of stones a Beth-el."—*Lyman Abbott, D. D.*

This sacred story of Jacob's night at Beth-el may serve to teach us that in our darkest and most desolate moments God may be using our trouble and despondency as a means of drawing our hearts to Him. We may find Him nearest when we thought Him farthest off.

Closet Promise.—He faileth not.—Zeph. iii. 5.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope:
Yet this one thing I learn to know
Each day more surely as I go,

That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
"Not as I will!" —*H. H.*

WEDNESDAY.

THE SHADOW OF PETER.—Acts v. 12-21.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women;)

15 Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick

folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught.

The *Shadow* of Peter—this shows his influence; what prominence he gained among his fellows. The Scriptures do not say that the people were commanded to lay their sick there. It is not said that any were cured; but they loved Peter, they believed in Peter. Goodness draws men and assures them.

This incident discovers the fact of what a Christian man can do, even without learning, or wealth, or high position, if he loves Christ, and is filled with His spirit, and sets about His work. What was this shadow of Peter but the light of Christ in him?

The Christian cannot keep his goodness; his shadow *will* fall somewhere

all the time; he must be giving out. What a God we have who can even use *our shadow*!

"This shadow of blessing should be ours. It should *increase* with our years. 'May your shadow never be less' has a higher significance than our common utterance gives it. Toward sundown that day Peter's shadow was longer, and would reach many more. So should it be with us as we journey toward the sunset of life—our Christian influence increasing. Let your shadow fall widely. Let it fall on the poor, on the needy, on your children, on the sick, and the stranger and everywhere, God shall be our shade."—*C. L. Goodall, D. D.*

Closet Promise.—If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually.—Isa. lviii. 10, 11.

O Lord, who art our guide even unto death, grant us, I pray Thee, grace to follow Thee whithersoever Thou goest. In little daily duties to which Thou callest us, bow down our wills to simple obedience, patience under pain or provocation, strict truthfulness of word and manner, humility, kindness; in great acts of duty or perfection, if Thou shouldest call us to them, uplift us to self-sacrifice, heroic courage, laying down of life for Thy truth's sake, or for a brother. Amen.—*C. G. Rossetti.*

THURSDAY.

RECONCILED TO GOD.—Rom. v.

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by

his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift

by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is the gift*: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which received abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation; even

so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

The word of God comes to us, not as righteous persons, but as sinners. When God wrote to you, do you suppose He thought you an angel? He knew well that you were not. He sent His Son to you because you were in peril, and because, unless there was Divine rescue, there would be universal ruin.

"How can one who has made the most solemn confession of his sins before God, and then gone away and fallen into the same temptation and repeated the same sins, have the face to go right back and ask God to forgive them again? How can one who rises with the sun, and makes the most solemn promises before God, and then before noonday breaks every one of them, go back at evening, and kneel down again and say, 'O God, it is the purpose of my life to serve Thee?' It is hard for one, so long as he is conscious only of himself, to look up to God and say one word. It is not until we have such a consciousness of the glorious forgiving nature of God as to forget ourselves that we can have hope of forgiveness through Christ. There is something in the boundlessness of God's generosity that gives a man hope. In God's love there is hope. In God's faithfulness there is hope. In your own there is none. The more you look at yourself, the more you feel condemned. I think that every right and well-founded Christian experience comes in the end to this, 'I am in myself unworthy of God's thought, or love, or salvation; but God is good, and in Him is my hope. The grace, and love, and sovereign mercy of God alone save me.'"—H. W. Beecher.

Closet Promise.—Blessed is he whose transgression is forgiven, whose sin is covered.—Psalm xxxii. 1.

There is a spot to me more dear
Than native vale or mountain,
A spot for which affection's tear
Springs grateful from its fountain.
'Tis not where kindred souls abound,
Though that is almost heaven,
But where I first my Saviour found,
And felt my sins forgiven.

Hard was my toil to reach the shore,
Long tossed upon the ocean;
Above me was the thunder's roar,
Beneath, the wave's commotion;
Darkly the pall of night was thrown
Around me, faint with terror;
In that dark hour how did my groan
Ascend for years of error.

Sinking and panting, as for breath,
 I knew not help was near me;
 And cried, "O save me, Lord, from death!
 Immortal Jesus, hear me!"
 Then quick as thought I felt Him mine,
 My Saviour stood before me;
 I saw his brightness round me shine,
 And shouted "Glory! glory!"

O sacred hour! O hallowed spot!
 Where love divine first found me;
 Wherever falls my distant lot,
 My heart shall linger round thee:
 And when from earth I rise to soar
 Up to my home in heaven,
 Down will I cast my eyes once more
 Where I was first forgiven.

—Rev. Wm. Hunter, D. D.

FRIDAY.

DAVID'S PRAYER IN A CAVE.—Psalm cxlii.

1 I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on my right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

David was in one of his many lurking-places, either Engedi, Adullam, or some other lone cavern wherein he could conceal himself from Saul and his blood-hounds. "The gloom of the cave is over this psalm, and yet, as if standing at the mouth of it, the prophet-poet sees a bright light a little beyond."

"The bravest spirit is sometimes sorely put to it. A heavy fog settles down upon the mind, and the man seems drowned, and smothered in it; covered with a cloud, crushed with a load, confused with difficulties, conquered by impossibilities. David was a hero, and yet his spirit sank: he could smite a giant down, but he could not keep himself up. He did not know his own path, nor feel able to bear his own burden. Observe his comfort: he looked away from his own condition to the ever-observant, all-knowing God; and solaced himself with the fact that all was known to his heavenly Friend. Truly it is well for us to know that God knows what we do not know. We lose our heads, but God never closes His eyes: our judgments lose their balance, but the eternal mind is always clear."—*C. H. Spurgeon*.

"The committing of our cause to God is at once our duty, our safety, and our ease."—*Abraham Wright*.

Closet Promise.—I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust.—Psalm xci. 2.

It is best to live day by day, believing that as our day so shall our

strength be. The grace that helped us over past difficulties will be with us to help us over those to come. Let us give up worrying and take to trusting. So shall we enter into possession of that peace of God which passeth understanding.

“O holy trust! O endless sense of rest!
Like the beloved John
To lay his head upon the Saviour's breast,
And thus to journey on.”

SATURDAY.

ELIJAH'S GOD.—I Kings xvii. 1-16.

1 And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As the* LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And

when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As the* LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

The prophet has not been alone in these experiences. God has been hiding His children from the storm ever since Elijah's day. They may not have been called to cruel persecution as he was, but they have met severe trial in other forms in sufficient measure to test every fibre of their being.

“We should never forget that our need is just as near the thought of God as Elijah's was, that He had no greater love for him than for each one of us, and that His ability to help us in straitened circumstances has not diminished in the least. Elijah's God is ours.”—*Selected*.

“God always hears when we scrape the bottom of a flour barrel.” So said the child of a poor widow to his mother, one morning, after she had prayed,

as only the needy can, "Give us this day our daily bread." Beautiful faith of childhood! Why may it not be ours? God always hears the prayers of His children, and He knows when to answer. Our spiritual as well as temporal wants are known to Him, and every sincere cry for help enters His compassionate ear. When we feel entirely our dependence on Him; when our stock of pride and self-confidence is exhausted; when earthly friends and earthly comforts fail us; the humble cry of "O my Father!" the oftenest brings the speedy answer, "Here, my child."

Closet Promise.—The barrel of meal shall not waste, neither shall the cruse of oil fail.—1 Kings xvii. 14.

Is thy cruse of comfort wasting? rise and share
it with another,
And through all the years of famine it shall
serve thee and thy brother.

Love Divine will fill thy storehouse, or thy
handful still renew;
Scanty fare for one will often make a royal feast
for two.

For the heart grows rich in giving; all its
wealth is living grain;
Seeds, which mildew in the garner, scatter'd, fill
with gold the plain.

Is thy burden hard and heavy? do thy steps
drag wearily?
Help to bear thy brother's burden; God will
bear both it and thee.

Numb and weary on the mountains, wouldst
thou sleep amidst the snow?
Chafe that frozen form beside thee, and together
both shall glow.

Art thou stricken in life's battle? Many wounded
round thee moan;
Lavish on their wounds thy balsams, and that
balm shall heal thine own.

Is the heart a well left empty? None but God
its void can fill;
Nothing but a ceaseless Fountain can its cease-
less longings still.

Is the heart a living power? self-entwin'd, its
strength sinks low;
It can only live in loving, and by serving love
will grow.

—Selected.

THE CHILDREN'S CORNER.

Breakfast Motto.—I am the bread of life.—John vi. 35.

Weekly Proverb.—Be not all sugar, or the world will swallow thee up; nor yet all wormwood, or the world will spit thee out.—*Persian Proverb.*

DAILY BIBLE READING.—DAVID'S PSALM PICTURES.

Sunday.—Flourishing as a Palm Tree.—Psa. xcii. 1-15.

Monday.—The Escape from a Horrible Pit.—Psa. xl. 1-17.

Tuesday.—Sowing Tears and Reaping Joy.—Psa. cxxvi. 1-6.

Wednesday.—A River of Joy.—Psa. xlv. 1-11.

Thursday.—Whiter than Snow.—Psa. li. 1-19.

Friday.—The Throne of Iniquity.—Psa. xciv. 1-23.

Saturday.—Broken-down Hedges.—Ps. lxxx. 1-19.

AN OLD STORY.

The pussy cat said,
As she lifted her head,
And gracefully raised her dainty paw,
"Dear Robin, I've heard
You're the sweetest bird
That ever a mortal saw."

"Don't flatter me so—
It's wrong, you know—
Tho' better judges have said the same."
Then the quick blood rushed,
And she blushed and blushed
Down to her bosom of flame.

"But, you see," said kitty,
"It's such a pity
To waste your charms on the desert air;
I vow it's a shame
For so rare a dame
To pine in seclusion there."

Then pussy cat smiled,
And Robin, beguiled
By her gay and treacherous laughter,
Alighted at once
On the ground, like a dunce,
And never was heard of after!

Selected.

Honor thy father and thy mother.—Ex. xx. 12.

I suppose you all know this is the fifth commandment. It tells us how boys and girls ought to behave at home! And a certain writer has said, "You show me a boy or girl, who is not a good son or daughter, who does not honor father and mother, and I will show you one who will *not* make a good man or woman." Do you want to know one of the best ways to honor father and mother? It is to *obey* them. I fear many boys and girls do not like to do that. A merchant advertised for a boy to assist in his store, and go on errands. The next day his store was thronged with all kinds of boys; and, not knowing which to choose, he advertised again, as follows: "Wanted, to assist in a store, a boy *who obeys his mother*." Only *two* boys ventured to apply for the situation. I hope all my little readers are like those two boys—*obedient*. God expects us to show all possible respect to our parents. Never speak of them as the "old man" or the "old lady." God expects us to take care of our parents, and do all we can to make them comfortable, when they are sick, or aged, or poor. My earnest hope is, you will all resolve always to keep this fifth commandment.

THE RABBIT ON THE WALL.

Our picture is a scene in an old-fashioned home. All the articles of furniture in the room are old-fashioned. Let us see how many things we can find hanging around—some on the wall and others on the rafters. Beginning on the right, I see an old-time towel rack, with the towel on it; the big door-key; the long toasting fork; the horse's bridle; the queer wall cupboard for dishes; the powder flask; the bellows for blowing the fire; the candle hanging on the wall; the shears for shearing the sheep; the fishing rod and line; and a fine pair of wild ducks. I expect you will see many more things.

The time is evening. The mother holds baby; the sister holds the candle



THE RABBIT ON THE WALL.

so it will throw a shadow; the father is making with his hands the shadow of a rabbit on the wall. I suppose we all remember happy times like this in our homes.

Home should be the centre of joy. "She always made home happy"—is what a husband, after sixty years of married life, put upon his wife's tombstone. Dr. J. Hamilton says: "I might ask, 'What is it makes home?' and you will answer, 'A mother's love.' You know what it would be to spend one of your winter evenings in a chamber without a fire on the hearth or a carpet on the floor: even though the furniture were costly, and the friends congenial, nothing could impart the lacking comfort, or diffuse the wonted radiance. And in this wintry world a tender mother's love and a pious mother's care are the carpet on the floor and the blaze on the evening hearth. They make the home; and to life's latest moment they mingle in every picture of pre-eminent happiness."

FIFTH WEEK.

PEARL TEXT.—At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.—Jer. xxxi. 1.

The family is like a book,
The children are the leaves,
The parents are the covers that
Protective beauty give.

Love is the little golden clasp
That bindeth up the trust;
Oh break it not, lest all the leaves
Shall scatter and be lost.

—*Selected.*

Every family should be a little church, and every church should be a large family.—*Dr. Arnot.*

Wherever a true wife comes, home is always around her. The stars may be over her head; the glow-worm in the night-cold grass may be the fire at her foot; but home is where she is; and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion, shedding its quiet light far for those who else are homeless.—*Ruskin.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

KEPT.—1 Pet. i. 3-16.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have in-

quired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

"Who are kept by the power of God through faith unto salvation" (ver. 5). Believers are fenced in by the power of God (Job i. 10), and by angel

watchers (Psa. xxxiv. 7). Less than Divine power is insufficient. Your hand of faith in His hand of power, determines your safety.

When I call to mind, that "in me, that is in my flesh, dwelleth no good thing;" when I remember, that though renewed in the spirit of my mind, yet in that unrenewed part of myself, which is hastening to the grave, every member is virtually all sin; with what humbleness of soul ought I to fall down before the throne of grace, in the consciousness that it is Divine restraint, and not creature merit which keeps me. Help me, Lord, to go humble all my days in this view, and let it be my morning thought and my mid-day and evening meditation, that I am kept by Thy power through faith unto salvation.

Verse 8 is one of the most precious passages in the Word of God. "You that are called of God, you that have a hope in Jesus Christ, have not only a duty, but a right of joy. It is a part of that treasure which God has given you. And you should be increasingly joyful. The older you grow, and the nearer you come to the kingdom of heaven, the more your heart should shine, and the more your tongue should bear witness to the goodness of Him that has redeemed you."—*H. W. Beecher*.

Closet Promise.—I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.—John x. 28.

Though the oath of an earthly sovereign may be broken, my King (in glorious contrast to the imperfect human type) "keepeth His promise forever." His covenant will He not break, nor alter the thing that is gone out of His lips. Therefore, the eternal life which He hath promised me is secured to me forever.

MONDAY.

THE SONG OF THE ASCENSION.—Psalm xxiv.

1 The earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who *is* this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

"This sacred hymn was probably written to be sung when the ark of the covenant was taken up from the house of Obed-edom, to remain within

curtains upon the hill of Zion. The words are not unsuitable for the sacred dance of joy in which David led the way upon that joyful occasion. The eye of the psalmist looked, however, beyond the typical upgoing of the ark to the sublime ascension of the King of glory."—*C. H. Spurgeon.*

It consists of three parts. The first glorifies *the true God*, and sings of his universal dominion; the second describes *the true Israel*, who are able to commune with him; and the third pictures the ascent of *the true Redeemer*, who has opened heaven's gates for the entrance of his elect.

"Christ has gone to heaven as a victor; leading sin, Satan, death, hell, and all His enemies, in triumph at His chariot wheels. He has not only overcome His enemies for Himself, but for all His people, whom He will make conquerors, yea, 'more than conquerors.' As He has overcome, so shall they also overcome; and as He is gone to heaven a victor, they shall follow in triumph."—*Henry Pendlebury.*

Closet Promise.—Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. xii. 2.

Come prosperity or sorrow, come the brightest
joys or grief,
Tho' the golden grain of Pleasure may decay
within its sheaf,
We may count a *gain* in *all* things, for we can-
not suffer loss
While we dwell within His presence, "in the
shadow of the cross."

In this shadow we are learning richest truths
about our God,
Oft we find our grandest lessons 'neath the
chastening of His rod,
In the fiercest fires of conflict He is melting out
the dross,
But He gives us final triumph "'neath the
shadow of the cross."

Nothing shall befall the Christian, but shall
work his highest good,
Heaviest griefs would seem rich blessings if
they were but understood.
Tho' the storm may rage, and billows here and
there our life-bark toss,
We are safe if each day finds us "in the shadow
of the cross."

Jesus, loving Saviour, keep us, for Thine own
we fain would be;
Every thought and word and action conse-
crated, Lord, to Thee.
As of old Thou ledd'st Thy people all the
desert way across,
Gentle Saviour, lead and guide us by the
shadow of Thy cross.

—*Augustus Treadwell.*

TUESDAY.

THE FORGIVENESS OF INJURIES.—Matt. xviii. 21-35

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and wor-

shipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants, which owed him a hundred pence : and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not : but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was

done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

33 Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

“Suppose God should treat us as we treat men, what would become of any one of us ? If he were strict to mark and to judge, to condemn and to punish, who of us could stand for one single moment ? We are the very men that are set forth in the parable of the unmerciful servant. Is it not so ? . . . Who is there that can rise up before God and say, ‘I have a right to condemn, for I have never sinned ?’”—*H. W. Beecher*.

“Forgiveness must be real and true. We may not forgive with our lips, and bear malice in our hearts. Such sham forgiveness is only too common. A man was lying on his sick-bed, and the clergyman by his side was urging him to be reconciled to some one who had injured him. After much persuasion the man said, ‘If I die I will forgive him, but if I live he had better keep out of my way.’ And again, our forgiveness must be willing, not forced from us.”—*Buxton Wilmot*.

“All desire of revenge must be carefully cast out ; and if the wrongdoer say, ‘I repent,’ you must say, ‘I remit,’ and that from the heart ; being herein like that king of England of whom it is said that he never forgot anything but injuries.”—*John Trapp*.

Closet Promise.—The Lord redeemeth the soul of His servants ; and none of them that trust in Him shall be desolate,—Psalm xxxiv. 22.

“The sickness of the last week was fine medicine ; pain disintegrated the spirit, or became spiritual. I rose—I felt that I had given to God more perhaps than an angel could—had promised Him in youth that to be a blot on this fair world, at His command, would be acceptable. Constantly offer myself to continue the obscure and loneliest thing ever heard of, with one proviso—His agency. Yes, love Thee, and all Thou dost, while Thou sheddest frost and darkness on every path of mine.”—*Mary Moody Emerson*.

WEDNESDAY.

THE REMEDY FOR TROUBLE.—Psalm lv.

1 Give ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

This Psalm clearly relates to that mournful era in David's life when he was flying from his treacherous son Absalom. David wakes up to the awful surprise that he is environed by a vast and thoroughly organized rebellion, led on by his own son. Something must be done immediately. Now how he sings of it all in verses 4, 5, 9, 10, 11. Besides this, Ahithophel, his trusted counsellor, has deserted him. David goes on to wail concerning him, in verses 12, 13, 14, and 20. Surely he had trouble enough. "Oh!" cries David, "let me get out of this; let me go somewhere, anywhere, that I may be delivered from this dinning trouble" (verses 6, 7, 8).

How natural is all this! what a constantly longed-for remedy for various assaulting trouble is this to-day—*just to get away from and leave it behind!* But the remedy does not lie that way. There is a better remedy for trouble. Steadily, as this Psalm goes on, we see David himself turning toward this better remedy. In verses 16, 17, he says, "As for me, I will call upon God"—there is *prayer*. In verse 22 he says, "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved"

—*there is commitment of trouble to God.* In verse 23 he says, “But I will trust in thee”—there is *faith*. Here is the true remedy for trouble.

Closet Promise.—Cast thy burden upon the Lord, and He shall sustain thee.—Psalms lxxv. 22.

To every one on earth
God gives a burden, to be carried down
The road that lies between the cross and crown;
No lot is wholly free,
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes,
And all may see its weight and form and size;
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says: Cast it on Me,
And it shall easy be.

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at His feet;
And whether it be sorrow or defeat,
Or pain, or sin, or care,
Oh leave it calmly there.

It is the lonely load
That crushes out the life and light of heaven!
But, borne with Him, the soul restored, forgiven,
Sing out through all the days
Her joy, and God's high praise.
—*Marianne Farningham.*

THURSDAY.

THE GARDEN OF EDEN.—Gen. ii. 7-25.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone; I will make him a help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

One of the happinesses of paradise was employment—not idleness. And God Himself chose for Adam his occupation. He has done so also for each of us. In the garden where God puts you He will find your work; some flowers to rear and cultivate; some human minds to which you may do good; some plantations of Divine grace which you may dress and water, and so be a fellow-worker with Him who gives the increase.

God also placed man under a law in paradise. For our own sakes, for our own true happiness, God would have us keep Him in our thoughts. The yielding up our own will to His has greater sweetness to the taste than pleasing ourselves ever had.

“To every human being, not less than to Adam, God has given a garden to till and to keep: it is the garden within him. Alas! this garden of the soul is no longer an Eden. An enemy hath come and sown tares (Matt. xiii. 25). Instead of the fir-tree has come up the thorn, and instead of the myrtle-tree has come up the brier (Isa. lv. 13). Nevertheless, the capacity of paradise still lies latent within us all. . . . And when we let Christ have His way in our hearts; when we let Him drive the ploughshare of His Spirit’s conviction, uprooting tares, and thorns, and all baleful weeds; when we let Him sow the good seed of the kingdom, which is the word of God; when we let Him quicken it with the warmth of His breath, and water it with the dews of His grace, and hue it with the sunshine of His beauty; then does paradise lost become paradise found; then is brought to pass—oh, how gloriously!—the saying of the poet-prophet, ‘The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose’ (Isa. xxxv. 1).”—*G. D. Boardman, D. D.*

Closet Promise.—They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.—Heb. xi. 16.

“Lift, lift thy wondering eyes, yonder in Paradise,
And this fair shining band are spirits of that land;

And these that throng to meet thee are thy kin—
Redeemed from sin.”

FRIDAY.

PARADISE LOST.—Gen. iii.

1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat

thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, The woman whom thou gavest to *be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou *hast* done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and

the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

Learn, here, that however clearly we may be able to trace the Divine hand in bringing us into any position or calling, we may there yield to the tempter, and fall. That God can build no Eden this side the gates of glory which man cannot curse and wither, by listening to the suggestions of the devil.

"Mark the steps of the transgression. She 'saw:' she should have turned away her eyes from beholding vanity; but she enters into temptation by looking with pleasure on the forbidden fruit. 'She took:' it was her own act and deed. Satan may tempt, but he cannot force us into sin. She 'did eat:' when first she looked, perhaps she meant not to touch, or if she took, not to eat; but who can say, So far I will go in sin, and no further? It is a downward road. Our only safety is to stop the first thought, the first beginning. She 'gave also unto her husband with her.' No sooner was Eve a sinner than, like the devil, she became a tempter."—*E. Blencowe, M. A.*

Sin makes us afraid of God. There is no friend so good as a good conscience. There is no foe so ill as a bad conscience. It makes us either kings or slaves.

"*So He drove out the man.*" God did not turn Adam out of Paradise till Adam had turned God out. It is a long lesson to learn to be able to keep the garden of the Lord, and the Lord of the garden both.

Closet Promise.—In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.—Zech. xiii. 1.

O precious blood ! Lord, let it rest on me !
I ask not only pardon from my King,
But cleansing from my Priest. I come to Thee
Just as I came at first—a sinful, helpless
thing.

Oh, cleanse me now ! My Lord, I cannot say
For evening shadows and a silent hour :

Now I have sinned, and *now*, with no delay,
I claim Thy promise and its total power.

O Saviour, bid me 'go and sin no more,'
And keep me always 'neath the mighty flow
Of Thy perpetual fountain ; I implore
That Thy perpetual cleansing I may fully
know.

—Frances Ridley Havergal.

SATURDAY.

THE NEW BIRTH.—John iii. 1-21.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be ?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ?

11 Verily, verily, I say unto thee, We speak that we know, and testify that we have seen ; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

"Those who come to Jesus by night with penitent and anxious hearts, will see the morning light with joy."—*Selected*.

"We must be born again; it is not a dead nature, nor a dead faith, can produce living fruit for God. We may as well read without eyes, walk without legs, act without life, as perform any service to God without a new nature; no, we cannot perform the least; a dead man can no more move his finger than his whole body."—*Charnock*.

We often make narrow entrances, through which *but one at a time* can pass, that we may examine his ticket, and see whether he has a right to pass. And, be sure, though we may look respectable on the fashionable broadway of world or church, we cannot enter heaven as those who pass in a crowd. God deals with souls as men deal with sovereigns, which they examine and weigh one by one. Like Nicodemus we must each come to Christ *personally*. Do not be afraid to bow before Jesus. The testimony of Christ's life, and the mission of his death, and that everlasting love that streams from the cross is, "God so loved the world." God is the sufferer, and not one that makes suffering.

Closet Promise.—Verily, verily, I say unto you, He that believeth on Me hath everlasting life.—John vi. 47.

"What does this mean? Just what it says, and nothing less! It means that even if you never believed before—even if you never had a spark of faith or glimmer of hope before—yet if you have now given your heart-assent to Jesus and His finished work, you have now everlasting life! That heart-assent is believing; and 'he that believeth on the Son hath everlasting life.'"—*F. R. Havergal*.

THE CHILDREN'S CORNER.

Breakfast Motto.—My cup runneth over.—Ps. xxiii. 5.

Weekly Proverb.—East and West, at home the best.—*German*.

DAILY BIBLE READING.—LESSONS THE BIRDS TEACH.

Sunday.—The Stork.—Jer. viii. 4-12.

Monday.—The Doves.—Isa. lx. 1-22.

Tuesday.—The Sparrows.—Matt. x. 28-42.

Wednesday.—The Fowls of the Air.—Matt. vi. 24-34.

Thursday.—The Eagle.—Deut. xxxii. 7-14.

Friday.—The Owl.—Psa. cii. 1-28.

Saturday.—The Ravens.—Psa. cxlvii. 1-20.

WORTH KNOWING.

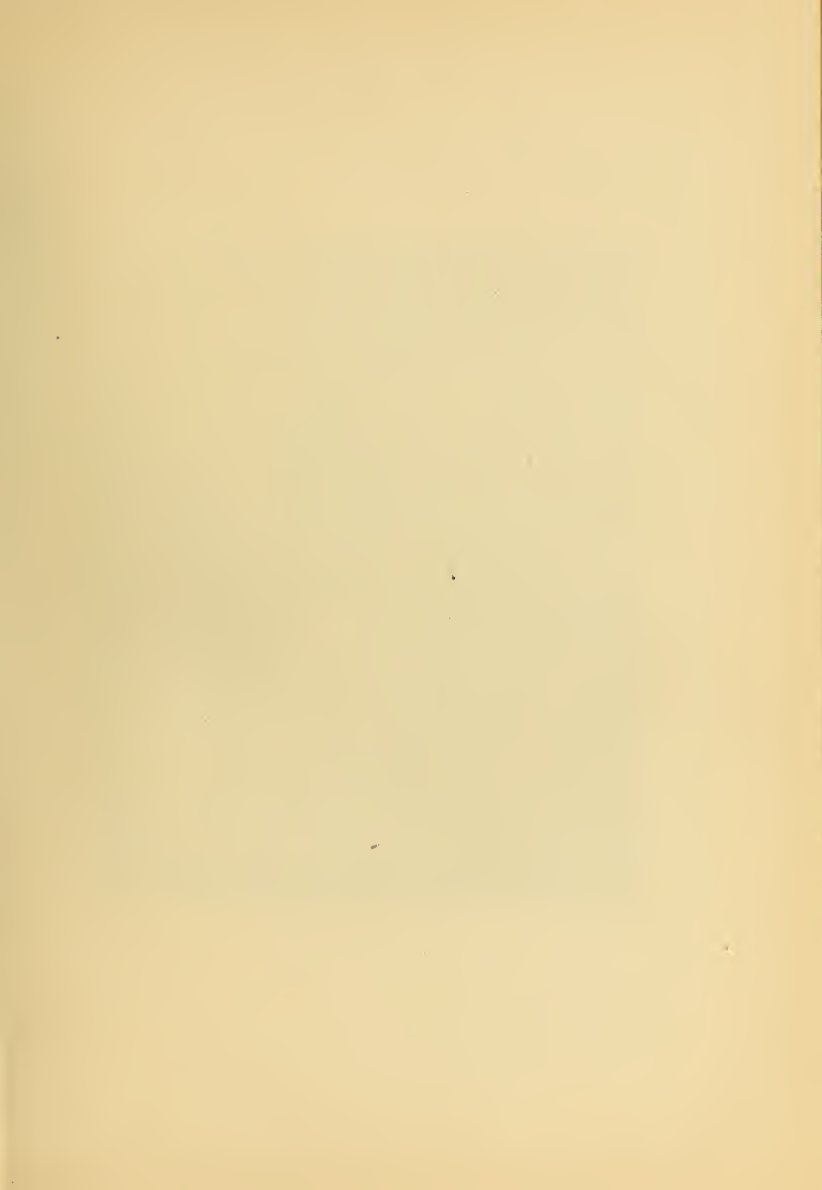
A jolly little bootblack, going on his way,
 And working in all kinds of weather,
 And valiantly making the best of his day,
 While jingling his pennies together,
 Will turn out a man, twenty chances to one,
 More honored than many another,
 Whose boyhood is pampered, who lives but for
 fun,
 The pride of his father and mother.

Reliance on self, and a spirit to bear
 Misfortune without any fretting,
 And pluck that will take him past pitfall and
 snare,
 No cheating, no lying, no betting;
 Yes, these are the traits that will make of the
 boy
 A man that is well worth your knowing;
 Such gold is pure metal, no dross, no alloy—
 Rich harvests succeed to his sowing.

—*Mary M. Anderson.*

Evil communications corrupt good manners.—I Cor. xvi. 33.

If you put that in plain language, it means bad company makes bad boys and girls. There are two old Spanish proverbs which I wish you to learn: first, "He that goes with wolves learns to howl;" second, "He that lies down with dogs gets up with fleas." I read something once that shows the effects of keeping bad company. The crows, one spring, began to pull up a farmer's young corn. He loaded his gun, and prepared to give them a warm reception. The farmer had a sociable parrot, who, discovering the crows pulling up the corn, flew over and joined them. The farmer did not see the parrot. He fired among the crows; then went over to the spot; there lay three dead crows, and his pet parrot, with a broken leg. When the bird was taken home, the children asked, "What hurt our pretty Poll?" "Bad company! bad company!" answered the parrot in a solemn voice. "Ay! that it was," said the farmer. "Poll was with those wicked crows when I fired, and received a shot intended for them. Remember the parrot's fate, children: beware of bad company." In a few weeks the parrot's leg was all right again. But it never forgot its adventure in the corn-field; and, if ever the farmer's children engaged in play with quarrelsome companions, it would say, "Bad company! bad company!" Children, remember Polly's warning!





A SPRING OF LIFE.

THE SPRING OF LIFE.

The artist here represents a spring of water flowing from the side of a rock, and running down into a clear and beautiful stream, from which the children are drinking. The purpose of the picture is to suggest to our minds that "living water" of which the Bible speaks, and which satisfies our longings as nothing else can do. While at every well of earthly pleasure we must day after day draw again and again for a temporary gratification of our thirst for happiness, he who takes into his heart this "fountain of the indwelling Spirit" shall "*never thirst*" for other draughts, but "with joy shall he draw water out of the wells of salvation." And "*every one* that thirsteth may come to these waters" and be satisfied.

A certain man, who had been very worldly-minded, was brought to feel that he was a sinner. For some time he concealed his feelings even from his wife, who was a praying woman. She left him one evening in charge of his little girl of three years of age. The little girl noticed his agitation, and asked, "What ails you, pa?" He replied, "Nothing," and endeavored to quiet his feelings, but all in vain. The child looked up into his face, and inquired, with all the simplicity of childhood, "Pa, if you were dry, wouldn't you go and get a drink of water?" The father started as if a voice from heaven had fallen on his ear. He thought of his thirsty soul famishing for the waters of life; he thought of that living fountain opened in the gospel; he believed, and straightway fell at the Saviour's feet. From that hour, he dates the dawning of a new light and the beginning of a new life.

SIXTH WEEK.

PEARL TEXT.—I will trust in the covert of thy wings.—Psalm lxi. 4.

His love is wise,
His wounds a cure intend;

And, though He does not always smile,
He loves unto the end.

—Selected.

If a man will make his nest below, God will put a thorn in it—and if that will not do, He will set it on fire.—*John Newton*.

When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else that He may fill you with Himself.—*Selected*.

It is a good sign when the Lord blows off the blossoms of our froward hopes in this life, and tops the branches of our worldly joys to the very root, on purpose that they should not thrive. Lord, spoil my fool's heaven in this life, that I may be saved forever!—*Rutherford*.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE GREATEST THING.—I Cor. xiii.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and is* kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

“Nowhere in the Bible is it said that God is *faith*—or, that God is *hope*—but it is said, ‘*God is love*,’ infinite and eternal love. If we, therefore, dwell in love we dwell in God, and God in us—we get so far into the bosom of The Infinite, that the world, the flesh and the devil have no power over us.

Oh, blissful condition! Let us be emulous to rise to this high, New Testament estate."—*Selected.*

"Faith *receives* good, love *does* good. Faith and hope profit *me* only, but love *serves many*."—*Hed.*

Gifts do not make a man worthy. Satan has gifts. Gifts are what we *have*; love is what we *are*.

We need to study carefully verses 4-7. In them we have *Love's treatment of others*. Love is slow to resent. It does not soon fly into a rage. Not only does it bear with the vexatious; but it is "*kind*" to them. Love *envieth* not—the good fortune of others does not make it *jealous*. It has no spiritual pride. In its own eyes it has not reached spiritual perfection. It is "not easily provoked." Where there is little patience, there is little love. Love is not the mother of suspicion. "Faults are thick where love is thin." It *does not rejoice in iniquity*, or in slips of its neighbor. It doesn't *relish* scandal. "Beareth (covereth) all things, believeth all things, hopeth all things"—love believes in the possibility of reformation.

Love says there is some good in the most disagreeable people. "The snapdragon is a yellow weed, growing by the roadside, and in the fields, the abomination of the farmers; it has a very unsavory smell, and I have never seen even a goat eat it, but I noticed the other day a bumble-bee on one, a honey-bee on another, and a butterfly on a third. I should not have been surprised to have seen a humming-bird on a fourth—something sweet even in a snapdragon! Not only disagreeable people may have something sweet in them, but snapdragon circumstances may, too."—*Selected.*

Closet Promise.—God is love.—I John iv. 8.

"We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words 'God is love' ought to contain to every doubting soul the solution of all things."—*Mrs. Muloch.*

MONDAY.

THE VOICE OF THE LORD.—Psalm xxix.

1 Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

5

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

In this Psalm the strength of Jehovah is celebrated; and the exemplification of it is evidently taken from a thunder-storm. The Psalm seems to be addressed to the angels.

"Just as the eighth Psalm is to be read by moonlight, when the stars are bright, as the nineteenth needs the rays of the rising sun to bring out its beauty, so this can be best rehearsed beneath the black wing of tempest, by the glare of the lightning, or amid that dubious dusk which heralds the war of elements. The verses march to the tune of thunderbolts. God is everywhere conspicuous, and all the earth is hushed by the majesty of His presence."—*C. H. Spurgeon*.

In the eleventh verse this Almighty power of the Lord is promised to be the strength of the chosen. "Why are we weak when we have Divine strength to flee to? why are we troubled when the Lord's own peace is ours? Jesus the mighty God is our peace—what a blessing is this to-day! what a blessing it will be to us in that day of the Lord which will be in darkness and not light to the ungodly!"—*C. H. Spurgeon*.

Closet Promise.—Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?—*Isa. xl. 28.*

When you have some beloved being beside you, does it suffice you to think of him, not to speak to him—why, would not that be a torture? Every time an idea occurs to you, a feeling overflows, you speak. Ah, if the fear of wearying did not restrain us, how far more freely would our heart give itself expression!

One can never weary God. What is it I say to Him? What does one say to one's father and to one's mother? What does one not say? Is any eloquence required? All fear over, embarrassment gone, the lips move as the heart prompts, and the mother is satisfied, the father rejoices.—*Madame de Gasparin*.

TUESDAY.

AN OVERFLOWING BLESSING.—*Mal. iii. 8-18.*

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven,

and pour you out a blessing, that *there shall not be room enough to receive it.*

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that tempt God* are even delivered.

16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Such robberies as those, for which God so terribly arraigned His people in Malachi's day, are every day practiced upon the great, loving, patient God, by His creatures, too often by His children. No earthly father has so clear a right to the love and service of his child, as God has to the supreme love and service of every soul of man. And to refuse it is an insult, an outrage, an infinite wrong to the ever-blessed God.

He asks of every one of us *first-fruits and tithes*. And He pledges Himself in a way in which they themselves can verify. "If you will obey, I will supply all your needs; if not, I will continue your death."

Not room enough in our hearts! If the whole world were unloaded into them there would be as much empty room left as there is about the globe in space. But God promises an *over-fulness*. What are some of the empty places in the soul which He fills? 1. Sense of *poverty*. "God will not try to stop the leak in the heart by pouring gold dollars through it, but will give the spirit of adoption which imparts enjoyment of all the works of our Father in heaven." 2. Sense of *bereavement*. God fills this with assurance of immortal reunions. 3. Sense of *sin*. "If sin abound, grace doth much *more* abound." 4. Sense of *uselessness in purpose*. Charles Wesley could not get up enough spirit to speak for Christ; but when the Spirit was given he cried, "O, for a thousand tongues to sing!" 5. Sense of *little service* even with the best intentions. Consecration infinitizes one's life. God makes a Christian useful beyond his ability, his planning and his knowledge.

Closet Promise.—Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.—Ephes. iii. 20, 21.

Dr. Guthrie says: "Give me these links: First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though He withhold for a while, He loves to be asked; and, fifth, belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven."

Reader, get hold of this chain and you will prove these great verities of our holy Christianity.

WEDNESDAY.

A GREAT CALM.—Mark iv. 35-41.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the

ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

This storm arose while the disciples were following their Master. Christ commanded them to pass over to the other side of the sea. The way of obedience leads through many a scene of boisterous trouble. So it is on the sea of life. Storms in the voyage—even when sailing according to the Master's orders.

"If storms and darkness come, remember that there is a Christ in every ship that sails the Lake of Gennesaret. We have a Christ in our ship; and when He seems to be asleep, and fears begin to rise, speak to Him, and He will take command not only of the ship, but of the troubled sea, and of the angry waves, and there shall be a calm."—*H. W. Beecher.*

"What a calm there was on the Lake of Gennesaret when Jesus uttered the omnific word, '*Be still!*' The stormy winds were hushed and the restless waves sank to rest. So when Jesus speaks with almighty energy to a disquieted, tempest-tossed soul, there is an inward calm that is indescribable."—*Guide to Holiness.*

Closet Promise.—He maketh the storm a calm, so that the waves thereof are still.—Psalm cvii. 29.

"The storms of the sea touch but its surface. Beneath the waves that wreck the strongest ships there is a depth where the soft-flowered mollusc palpitates, and the delicate shell and tinted sea-blossoms float in perfect

repose. Time is the surface of the ocean, eternity the depth; and even now eternity may begin in the soul amid the tempests of time. Letting the anchor down into it gives a share in its calm."—*Rev. J. Ker.*

THURSDAY.

HYPOCRISY.—Acts v. 1–11.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

The sin of Ananias and Sapphira was hypocrisy. There were three base elements of which it was composed:

1. *Vanity*.—They unduly loved applause. "The disciples had adopted the principle of having all things in common. There was nothing compulsory in the arrangement, but the love that burned in their hearts made the practice general. Ananias and Sapphira, without any heart-sympathy with this system, professed to adopt it, because it was popular. They hoped to purchase to themselves the good opinion of the church."

2. *Covetousness*.—They unduly loved their money. Had they been vain only, they would have kept back no part of the price; had they been covetous only, they would have given none of it. It was the union of their vanity and covetousness that produced their crime.

3. *Falsehood*.—"Out of the conflict of vanity with covetousness came forth a lie. For a falsehood may be acted. We do not read here that Ananias expressly said that the sum he brought was the whole price of his land. The question was distinctly put to his wife, and she answered it by an express falsehood. But Ananias would seem to have brought a certain amount, and laid it at the apostles' feet, letting it be understood that he was giving the whole price received for his land."—*R. R. Meredith, D. D.*

God's punishment upon these two persons was fearful indeed. In both cases the stroke was struck by an unseen hand. There never has been a

time from that day to this in which the church has not needed the lesson. We need it to-day. Men still render to God a divided worship; desire to *seem* better than they *are*.

Closet Promise.—He that keepeth thy soul, doth not He know it?—Prov. xxiv. 12.

A prayer against Evil Thoughts:

"O Lord, my God, be not Thou far from me; my God, haste Thee to help me; for there have risen up against me sundry thoughts, and great fears, afflicting my soul. How shall I pass through unhurt? how shall I break them to pieces? 'I, saith He, will go before thee and will humble the great ones of the earth; I will open the doors of the prison, and reveal unto thee hidden secrets.' Do, O Lord, as Thou sayest, and let all evil thoughts fly from before Thy face. This is my hope, my one only consolation, to flee unto Thee in every tribulation, to trust in Thee, to call upon Thee from my inmost heart, and to wait patiently for Thy consolation."—*Thomas A' Kempis*.

FRIDAY.

COMPLAININGS.—Num. xi. 1-9.

1 And *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 And the mixed multitude that *was* among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

6 But now our soul *is* dried away: *there is* nothing at all, besides this manna, *before* our eyes.

7 And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

Almost as soon as their journey began the evil heart of unbelief showed itself, and the people "complained;" and, seduced by the mixed multitude who accompanied them, they began to look back longingly to Egypt. The soul that begins by complaining, soon ends by something worse. It loses its relish for heavenly food, and looks back with longing to that which the world gives. And the end is sadly typified in the closing verses of this chapter (vers. 33, 34). "He gave them their request; but sent leanness into their soul."—Psalm cvi. 15.

"The devil has many ways into the soul. The recollection of evil may



THE YOUNG SAVIOUR IN THE TEMPLE.

And all that heard Him were astonished at His understanding and answers.—
Luke ii. 47.

prompt a desire for its repetition. . . . We live a very delicate life. We are not far from the enemy at any one point in our history. The sight of a face may awaken within us influences which we had supposed to be dead ; the resonance of an old song may bring back the memory of black nights consecrated to the service of the devil with a will. We must not be harsh upon those who remember the pleasant side of Egyptian life. *We* may now think of the old days with some pleasure :—how free the riotous dance was ; how eager our appetite at the feast ; how we relished the ardent poison ; how we enjoyed the exchange of passionate looks and words ! And if a longing sometimes steals in upon the heart, putting back its prayer and threatening its overthrow, . . . it is a temptation of the evil one, and is only to be put down by nobler prayer, by a sharper, keener cry for omnipotent defence.”—*Joseph Parker, D. D.*

Closet Promise.—Wait on the Lord ; be of good courage, and He shall strengthen thy heart.—Psalm xxvii. 14.

We may have hours of unrest, hours of dull spiritual apprehension. The danger is that these hours may lengthen into weeks or months of spiritual apathy, and end at last in a condition of total darkness. In such hours, O my soul ! wait thou ! Weary hours or days of sickness may have been our portion. Now, when stillness reigns all about ; when the prospect of speedy recovery to health may seem discouraging ; when through the weariness of the flesh prayer can be only an unuttered desire or feeble sigh, my soul, wait thou ! It is good thus to wait upon God and trustingly wait for Him. He cannot disappoint us in such a time. Let the soul, therefore, in the night watches cease not to enjoin upon itself—waiting.

But there are heart-sicknesses known to earth more real and distressing than any physical malady. Times there are in each human life when the sharp sword pierces to the very centre of the soul. Speaking after the manner of this world, the agony seems greater than can be borne. What then ? Shall we then sink down into despair, or shall we take refuge then in a self-constructed stoicism ? No. There is a better way. Summon thy soul, brother man, to new courage. Say to thy soul within the thick shadows, even where no light enters, “My soul, wait thou only upon God.”—*Selected.*

SATURDAY.

COMFORT FOR THE DESPONDING.—Psalm lxxvii.

1 I cried unto God with my voice, <i>even</i> unto God with my voice ; and he gave ear unto me. 2 In the day of my trouble I sought the Lord :	my sore ran in the night, and ceased not : my soul refused to be comforted. 3 I remembered God, and was troubled : I
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complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking : I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night : I commune with mine own heart : and my spirit made diligent search.

7 Will the Lord cast off for ever ? and will he be favourable no more ?

8 Is his mercy clean gone for ever ? doth *his* promise fail for evermore ?

9 Hath God forgotten to be gracious ? hath he in anger shut up his tender mercies ? Selah.

10 And I said, This *is* my infirmity : *but I will remember* the years of the right hand of the Most High.

11 I will remember the works of the LORD : surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary : who *is so* great a God as *our* God ?

14 Thou *art* the God that doest wonders : thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee ; they were afraid : the depths also were troubled.

17 The clouds poured out water : the skies sent out a sound : thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven : the lightnings lightened the world : the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

This Psalm has much sadness in it, but we may be sure it will end well, for it begins with prayer, and prayer never has an ill issue. In this case the importunity prevailed. "The gate opened to the steady knock. It shall be so with us in our hour of trial, the God of grace will hear us in due season."

"In Psalm Seventy-three the soul looks *out*, and reasons on what it sees there ; namely, successful wickedness and suffering righteousness. What is the conclusion ? 'I have cleansed my heart in vain.' So much for looking about. In Psalm Seventy-seven the soul looks *in*, and reasons on what it finds there. What is the conclusion ? 'Hath God forgotten to be gracious ?' So much for looking in. Where, then, should we look ? Look *up*, straight up, and *believe* what you see there. What will be the conclusion ? You will understand the '*end*' of man, and trace the '*way*' of God."—*From "Things New and Old."*

"There are seasons when even the holiest faith cannot bear to listen to words of reasoning ; though it can still find a support whereon to rest, in the simple contemplation, in all their native grandeur, of the deeds that God hath wrought."—*Joseph F. Thrupp.*

Closet Promise.—Fear thou not ; for I am with thee : be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness.—Isa. xli. 10.

The following beautiful poem was written on the text found in Ruth i. 13, "The hand of the Lord is gone out against me :"

The hand of God against thee? No;
O, say not, Christian, this is so.
To stay thy doubts when winds are rough,
The past survey; 'tis sure enough.
'Tis He who led thee all along,
'Tis He who filled thy mouth with song,
His kindness gleams in all thy way;
The hand of God against thee? Nay.

Because the hour is dark with gloom,
Is that fair reason to assume
That He in anger turns away
From thee He loved but yesterday?
The treasure thou mayst not obtain
Doth He withhold for greater gain;
His love is just as strong in woe
As when the fount of joy doth flow.

If thou couldst only understand,
Against thee never is His hand;
The winds and storms, He gives them force
To drive thee homeward in their course;
If sun and mildness blend all day,
They might becalm thee on thy way;
Thy vessel tossed upon the tide,
Has still a pilot, port, and guide.

His chastisements are sure no sign
That He's forgot His love divine;
Thine eyes with sorrow He makes dim,
That thou mayst grope thy way to Him.
In all His dealings thou mayst trace
His love, His mercy, and His grace;
If thou canst only understand,
Against thee never is His hand.

—Anna D. Walker.

THE CHILDREN'S CORNER.

Breakfast Motto.—Therefore with joy shall ye draw water out of the wells of salvation.—Isa. xii. 3.

Weekly Proverb.—By the street of "By-and-by," one arrives at the house of "Never."—*Spanish*.

DAILY BIBLE READING.—SEVEN CAUTIONS.

Sunday.—Beware Lest Ye Forget God.—Deut. vi. 1–12.

Monday.—Beware Lest any Man Spoil You.—Col. ii. 1–8.

Tuesday.—Beware of Evil Workers.—Col. iii. 1–3.

Wednesday.—Beware of Being Led Away.—2 Pet. iii. 1–18.

Thursday.—Beware of Hypocrisy.—Luke xii. 1–12.

Friday.—Beware Lest that Come on You.—Acts xiii. 38–43.

Saturday.—Beware of Covetousness.—Luke xii. 13–21.

MARJORIE.

"Oh, dear," said Farmer Brown, one day,
"I never saw such weather!
The rain will spoil my meadow-hay,
And all my crops together."
His little daughter climbed his knee;
"I guess the sun will shine," said she.

"But if the sun," said Farmer Brown,
"Should bring a dry September,
With vines and stalks all wilted down,
And fields scorched to an ember"—
"Why, then 'twill rain," said Marjorie,
The little girl upon his knee.

"Ah, me," sighed Farmer Brown, that fall,
"Now what's the use of living?
No plan of mine succeeds at all!"—
"Why, next month comes Thanksgiving,
And then, of course," said Marjorie,
"We're all as happy as can be."

"Well, what should I be thankful for?"
Asked Farmer Brown. "My trouble
This summer has grown more and more,
My losses have been double,
I've nothing left!"—"Why, you've got
me!"
Said Marjorie, upon his knee.

—From *Wide-Awake*.

A lying tongue is but for a moment.—Prov. xii. 19.

Who was the first person, of whom we know, that ever told a lie? Satan. He will be known forever as the *first liar*. This is the reason why the Bible calls him—"the father of lies." Now, dear children, to lie is to do Satan's work. It is one of the meanest of all things. Nothing will offend a respectable person so much as to call him a liar. A newsboy, to sell his papers, told a lie. The matter came up in Sunday-school. "Would you tell a lie for three cents?" asked a teacher, of one of her boys. "No, ma'am," answered Dick, very decidedly. "For a dollar?"—"No, ma'am."—"For a thousand dollars?"—Dick was staggered. A thousand dollars looked large. "Oh," thought he, "would it not buy lots of things!" While thus he was meditating, another boy said: "*No, ma'am.*"—"Why not?" asked the teacher.—"*Because when the thousand dollars is all gone, and all the things I got with them are gone too, the lie—is there all the same,*" answered the boy. It is so. Everything else may be gone, but a lie stays by you. Then see what God says of liars: "There shall in no wise enter therein anything that maketh a lie!" No admittance for liars in heaven. Bear this in mind, when tempted to tell a lie.

THE BOYHOOD OF CHRIST.

There was once—as Luther tells us—a pious, godly bishop who had often earnestly prayed that God would show him what Jesus was like in His youth. Now once the bishop had a dream, and in his dream he saw a poor carpenter working at his trade, and beside him a little boy gathering up chips. Then came in a maiden clothed in green, who called them both to come to the meal, and set bread and milk before them. All this the bishop seemed to see in his dream, standing behind the door that he might not be seen. Then the little boy began and said, "Why does that man stand there? Will he not come in also, and eat with us?" And this so frightened the bishop that he awoke from the dream. But he need not have been frightened, for does not Jesus say, "If any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me." And whether the dream be true or not, we know that Jesus in His childhood and youth looked and acted like other children, "in fashion like a man," "yet without sin." He grew from infancy to boyhood and manhood without a shadow of sin on his soul. Boys and girls, study this perfect character, and imitate it as much as lies in your power.



THE BOYHOOD OF CHRIST.

And He went down with them, and came to Nazareth, and was subject unto them.—*Luke ii. 51.*

SEVENTH WEEK.

PEARL TEXT.—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalms cxxxvi. 6.

Oh! what a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent?
For him the wind, aye, and the yellow leaves

Shall have a voice and give him eloquent teachings.

He shall so hear the solemn hymn that death
Has lifted up for all, that he shall go
To his long resting-place without a tear.

—Henry W. Longfellow.

It is they who glorify God who shall enjoy Him; they who deny themselves who shall not be denied; they who labor on earth who shall rest in heaven; they who bear the cross who shall wear the crown; they who seek to bless others who shall be blessed.—*Dr. Guthrie.*

We have little conception of the soul's joy, or of capacities of joy, till we see it established in God. The Christian soul is one that has come unto God, and rested in the peace of God. It dares to call Him Father, without any sense of daring.—*Horace Bushnell.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

A VISIT TO GETHSEMANE.—Matt. xxvi. 36-66.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again

thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the mul-

titudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

“‘My will, not thine, bed one,’ turned Paradise into a desert. ‘Thy will, not mine be done,’ turned the desert into Paradise, and made Gethsemane the gate of heaven.”—*E. de Pressensé, D. D.*

“I know no duty in religion more generally agreed on, nor more justly required by God Almighty, than a perfect submission to His will in all things; nor do I think any disposition of mind can either please Him more, or become us better, than that of being satisfied with all He gives, and contented with all He takes away. None, I am sure, can be of more honor to God, nor of more ease to ourselves. For if we consider Him as our Maker, we cannot contend with Him; if as our Father, we ought not to distrust Him; so that we may be confident, whatever He does is intended for our good; and whatever happens that we interpret otherwise, yet we can get nothing by repining, nor save anything by resisting.”—*Sir Wm. Temple.*

“Proud dust is apt to fly in God’s face upon every motion of the afflictive passions; and by the resistance of self-will He is provoked to more severity.”—*W. Bates.*

“The historian tells of a clear vein of water that springs from Mongibel, that great furnace, that always sends forth smoke or flames, yet is as cool as if it distilled from a snowy mountain. Thus the saints in the fiery trial have been often refreshed with Divine comforts, and such humble submissions and gracious thanksgivings have proceeded from their lips, as have been very comfortable to those about them.”—*W. Bates.*

Closet Promise.—And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us.—1 John v. 14.

“Not as I will”—the sound grows sweet
Each time my lips the words repeat,
“Not as I will!” The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.

“Not as I will,” because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill,
“Not as we will.”

—*Helen Hunt Jackson.*

MONDAY.

DIVINE FELLOWSHIP.—I John i.

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have

heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

“After the word *God*, there is no word that includes so much as ‘fellowship.’ It enfolds within itself our recovery from sin, the beginning of spiritual life, conformity to the image of Christ, brotherhood with all believers, the affection and confidence of a pure Divine love, and the eternities of heavenly communion. This is the wideness of its possibilities.”—*Rev. John Parker*.

In this chapter two things are taught us: 1. The *beginning* of this fellowship is attributed to our reception of the truth concerning Jesus (verses 1–4). 2. The *continuance* of this fellowship is the result of a holy life (verses 5–10).

“A soul washed in the blood of Jesus Christ has very delicate perceptions. The light which has risen in her shows her the smallest dust-particle of sin and the most subtle motions of the flesh, and makes her perceive whatever accords with her happy frame in gladsome converse with God and the Saviour, and whatever disturbs it.”—*Steinhöfer*.

Closet Promise.—Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.”—Gen. xxviii. 15.

Oh, blessed fellowship divine!

Oh, joy supremely sweet!

Companionship with Jesus here

Makes life with bliss replete:—

In union with the Purest One,

I find my heaven on earth begun.

Oh, wondrous bliss, oh, joy sublime,

I’ve Jesus with me all the time!

I’m walking close to Jesus’ side,

So close that I can hear

The softest whispers of His love,

In fellowship so dear,

And feel His great almighty hand

Protect me in this hostile land.

Oh, wondrous bliss, oh, joy sublime,

I’ve Jesus with me all the time!

I'm leaning on His loving breast,
 Along life's weary way,
 My path, illumined by His smile,
 Grows brighter day by day;
 No woes, no foes, my heart can fear,
 With my Almighty Friend so near.
 Oh, wondrous bliss, oh, joy sublime,
 I've Jesus with me all the time!

I know His sheltering wings of love
 Are always o'er me spread;
 And though the storms may fiercely rage—
 All calm, and free from dread—
 My peaceful spirit ever sings,
 "I'll trust the covert of His wings."
 Oh, wondrous bliss, oh, joy sublime,
 I've Jesus with me all the time!

—Mrs. Mary D. James.

TUESDAY.

"THE MORNING HYMN."—Psalm iii.

1 LORD, how are they increased that trouble me! many *are* they that rise up against me.
 2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.
 3 But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head.
 4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.
 5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing is upon thy people. Selah.

This is "A Psalm of David when he fled from Absalom his Son." "You will remember the sad story of David's flight from his own palace, when, in the dead of the night, he forded the brook Kedron, and went with a few faithful followers to hide himself for awhile from the fury of his rebellious son. Remember that David in this was a type of the Lord Jesus Christ. He, too, fled; he, too, passed over the brook Kedron when his own people were in rebellion against him, and with a feeble band of followers he went to the garden of Gethsemane. He, too, drank of the brook by the way, and therefore doth he lift up the head. By very many expositors this is entitled THE MORNING HYMN. May we ever wake with holy confidence in our hearts, and a song on our lips!"—C. H. Spurgeon.

This Psalm may be divided into four parts: 1. David makes a complaint to God concerning his enemies (verses 1, 2). 2. He then declares his confidence in the Lord (verses 3, 4). 3. Sings of his safety in sleep (verses 5, 6). 4. And strengthens himself for future conflict (verses 7, 8).

Gurnall, who wrote when there were houses on old London Bridge, has quaintly said, "Do you not think that they sleep as soundly who dwell on London Bridge as they who live at Whitehall or Cheapside? for they know that the waves which rush under them cannot hurt them. Even so may the saints rest quietly over the floods of trouble or death, and fear no ill."

"A good conscience can sleep on the mouth of a cannon; grace is a Christian's coat of mail, which fears not the arrow or bullet. True grace may be shot at, but can never be shot through; grace puts the soul into Christ, and

there it is safe, as the bee in the hive, as the dove in the ark."—*Thomas Watson*.

Closet Promise.—The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee.—Deut. xxxi. 8.

"What Thou shalt to-day provide,
Let me as a child receive;
What to-morrow may betide

Calmly to Thy wisdom leave.
'Tis enough that *Thou* wilt care;
Why should I the burden bear?"

WEDNESDAY.

"THE EVENING HYMN."—Psalm iv.

1 Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

"This Psalm is apparently intended to accompany the third, and make a pair with it. . . . It was probably written upon the same occasion as the preceding, and is another choice flower from the garden of affliction. Happy is it for us that David was tried, or probably we should never have heard these sweet sonnets of faith."—*C. H. Spurgeon*.

May the choice words of the eighth verse be our sweet song of rest as we retire to our repose! This verse has been called "The Christian's good-night." Another has said of it: "A bed-chamber for believers, a vesper song to sing in it, and a guard to keep the door." God is here revealed to us as exercising *personal care in the still chamber*.

"I shall not sit up to watch through fear, but I will *lie down*; and then I will not lie awake listening to every rustling sound, but I will lie down in *peace and sleep*, for I have nought to fear. He that hath the wings of God above him needs no other curtain. Better than bolts or bars is the protection of the Lord."—*C. H. Spurgeon*.

Closet Promise.—My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.—Isa. xxxii. 18.

A little rest in the twilight
After my work is done,

A little time with the Master
At setting of the sun.

The day has been one of trial,
Of failure oft and tears;
But Jesus knows all my weakness,
He knows my doubts and fears.

All sordid thoughts I can banish,
And let my spirit fly
Above the earth and its sorrow
To God's white throne on high.

The door of a place of refuge,
A place of quiet rest

Is near, and my soul is longing
To find that portal blest.

I come with my heavy burdens,
I come with all my sin,
I knock and the door swings open,
And Jesus lets me in.

My sin departs, and my trouble
Is lost in blissful calm,
This quiet hour with my Saviour
Has soothed my heart like balm.
—*Eliza H. Morton.*

THURSDAY.

THE SPIES SENT INTO CANAAN.—Numb. xiii. 1-3; 17-33.

1 And the LORD spake unto Moses, saying,
2 Send thou men, that they may search the
land of Canaan, which I give unto the children
of Israel: of every tribe of their fathers shall
ye send a man, every one a ruler among them.

3 And Moses by the commandment of the
LORD sent them from the wilderness of Paran:
all those men *were* heads of the children of
Israel.

17 ¶ And Moses sent them to spy out the land
of Canaan, and said unto them, Get you up this
way southward, and go up into the mountain:

18 And see the land, what it *is*; and the
people that dwelleth therein, whether they *be*
strong or weak, few or many;

19 And what the land *is* that they dwell in,
whether it *be* good or bad; and what cities *they*
be that they dwell in, whether in tents, or in
strong holds;

20 And what the land *is*, whether it *be* fat or
lean, whether there *be* wood therein, or not.
And *be* ye of good courage, and bring of the
fruit of the land. Now the time *was* the time
of the first ripe grapes.

21 So they went up, and searched the land
from the wilderness of Zin unto Rehob, as men
come to Hamath.

22 And they ascended by the south, and came
unto Hebron; where Ahiman, Sheshai, and
Talmi, the children of Anak, *were*. Now
Hebron was built seven years before Zoan in
Egypt.

23 And they came unto the brook of Eshcol,
and cut down from thence a branch with one
cluster of grapes, and they bare it between two
upon a staff; and *they brought* of the pome-
granates, and of the figs.

24 The place was called the brook Eshcol,

because of the cluster of grapes which the
children of Israel cut down from thence.

25 ¶ And they returned from searching of
the land after forty days.

26 And they went and came to Moses, and
to Aaron, and to all the congregation of the
children of Israel, unto the wilderness of Paran,
to Kadesh; and brought back word unto them,
and unto all the congregation, and shewed them
the fruit of the land.

27 And they told him, and said, We came
unto the land whither thou sentest us, and
surely it floweth with milk and honey; and this
is the fruit of it.

28 Nevertheless the people *be* strong that
dwell in the land, and the cities *are* walled, and
very great: and moreover we saw the children
of Anak there.

29 The Amalekites dwell in the land of the
south: and the Hittites, and the Jebusites, and
the Amorites, dwell in the mountains: and the
Canaanites dwell by the sea, and by the coast
of Jordan.

30 And Caleb stilled the people before Mo-
ses, and said, Let us go up at once, and possess
it; for we are well able to overcome it.

31 But the men that went up with him said,
We be not able to go up against the people; for
they are stronger than we.

32 And they brought up an evil report of
the land which they had searched unto the
children of Israel, saying, The land, through
which we have gone to search it, *is* a land that
eateth up the inhabitants thereof; and all the
people that we saw in it, *are* men of a great
stature.

33 And there we saw the giants, the sons of
Anak, *which come* of the giants: and we were
in our own sight as grasshoppers, and so we
were in their sight.

There is an apparent difficulty here, in the fact that the spies who brought back such an evil report were sent forth at the Lord's command. In order

to understand this, we must refer to Deut. i. 20-35. From this it will be seen that the plan to send up spies did not originate with the Lord, but with the people themselves. It is true that, subsequently, the Lord accepted them in this matter, and gave commandment according to their wish. Nevertheless, the plan of sending out a "committee of investigation" had its root in unbelief. They were not ready to take God at His word, but they must spy out the land and look it over for themselves; the report of the spies would be more satisfactory to them than the report God had given. They leaned unto their own understanding, and were brought to confusion.

Is it not so with us? God has marked out the way of life for us; He has told us "to seek first the kingdom of God and His righteousness," and promised that all things shall be added. Yet we are not willing to trust God, so we take life into our own hands; first add these things, and then seek the kingdom of God. It is so in other matters. We are guided by our wisdom rather than God's word, and usually find that our wisdom is foolishness, and the "foolishness of God" which we set aside was true wisdom.

"The New Testament tells us that the cause of this sad failure of the Israelites was unbelief (Heb. iii. 15-19; iv. 1-10). It was not their own weakness nor the strength of their enemies that hindered their entrance. They were, it is true, 'grasshoppers,' and their enemies were 'giants,' and it was indeed manifest that they were not able to overcome. *But the Lord was able.*" No doubt these two parties—the unbelieving and the believing—each found what in their hearts they were looking for when they started out. We always see things from our own stand-point. The empty bucket says: "No matter how full I come up, I always go down empty." This is *unbelief*. The full bucket says: "No matter how empty I go down, I always come up full." This is *faith*.

Closet Promise.—He faileth not.—Zeph. iii. 5.

He who hath led, will lead
All through the wilderness;
He who hath fed, will feed;
He who hath blessed, will bless;
He who hath heard thy cry,
Will never close His ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, to-day, forever!

Then trust Him for to-day
As thine unfailing Friend,
And let Him lead thee all the way,
Who loveth to the end.
And let the morrow rest
In His beloved hand;
His good is better than our best,
As we shall understand—
If, trusting Him who faileth never,
We rest on Him, to-day, forever!
—F. R. Havergal.

FRIDAY.

"MY SERVANT CALEB."—Numb. xiv. 1-25.

1 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were of them that searched the land*, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is an exceeding good land.*

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 And Moses said unto the LORD, Then the Egyptians shall hear *it*, for thou broughtest up this people in thy might from among them:

14 And they will tell *it* to the inhabitants of

this land: *for* they have heard that thou LORD *art* among this people, that thou LORD *art* seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the *guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land wherinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

How tender the loving recognition of Caleb's fidelity in verse 24. God had trusted him to perform a difficult task; He now commends his faithfulness. With a heart fully consecrated, and faith in God, Caleb could stand almost alone.

"Was Caleb then a giant—larger than any of the sons of Anak? Was he a Hercules and a Samson in one? Was his arm so terrific that every stroke of it was a conquest? We are not told so; the one thing we are

told about Caleb is that he was a man of 'another spirit.' That determines the quality of the man. Character is a question of spirit. It is an affair of inward and spiritual glow. Caleb had been upon the preliminary search; Caleb had seen the walls, and the Anakim, and the fortresses, and he came back saying—we can do this, not because we have so many arms only or so many resources of a material kind—but because he was a man of 'another spirit.'”—*Joseph Parker, D. D.*

Where is the aggressive spirit among Christians to-day? Is there no Caleb? Is there no man of "another spirit" to say, Let us go up at once, when we are well able to overcome the enemy? In whose strength? In God's. By whose armor? God's. The battle is not yours, but God's. The one thing we have dropped out of our calculations is—Almightiness.

Closet Promise.—It is a good land which the Lord our God doth give us.—Deut. i. 25.

"Provided for God's children,
The 'goodly land' we see,
To all the deed is offered,
For every one 'tis free—

"Our heritage in Jesus—
Let us bring our claim,
And take this full salvation
In our Redeemer's name!"

SATURDAY.

THE FALSE AND THE TRUE.—Matt. vii. 15–29.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never

knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

The Scriptures treat largely of the false—false gods, false doctrines, false Christs, and false hopes. In the reading for to-day, we have mentioned,

1. *A False Profession.* It is evident that a person may have much which

bears the semblance of piety, while he is far from feeling its genuine influence. But the religion of Christ is to be practised. It is a kingdom of fruit, not of thorns, not of leaves. The proof of sincerity is doing.

"It is all very fine to plead, as some have done, that they are doing *inside* work; if their fruit is all within, they will have to be cut down that it may be got at. A true epistle of Christ is not written in invisible ink, and then sealed up, but it is known and read of all men. A tree of the Lord's right-hand planting bears fruit to His glory, visible to all about him."—*C. H. Spurgeon*.

2. *A True and a False Foundation.* One built on solid deeds—the other on shifting and insecure feelings. The one made sure that he was right—the other "hoped" that he was. The one built with reference to the rising of the stream—the other on a "might not." How many foolish builders there are who "guess" it will be all right with them in the other world! And they so easily might *know* that it shall be.

Closet Promise.—The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.—Prov. xix. 23.

The human heart asks love; but now I
know
That my heart hath from Thee
All real, and full, and marvelous affection,
So near, so human! Yet Divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me!

There were strange soul-depths, restless, vast
and broad,
Unfathomed as the sea;
An infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me.

—*Frances Ridley Havergal*.

THE CHILDREN'S CORNER.

Breakfast Motto.—God is my portion forever.—Psa. lxxiii. 26.

Weekly Proverb.—Great talkers, little doers.—*Poor Richard.*

DAILY BIBLE READING.—GOD'S "FEAR NOTS."

Sunday.—To Abraham.—Gen. xv. 1-21.

Monday.—To Hagar.—Gen. xxi. 12-21.

Tuesday.—To Isaac.—Gen. xxvi. 17-25.

Wednesday.—To Jacob.—Gen. xlv. 1-7.

Thursday.—To Children of Israel.—Ex. xiv. 1-14.

Friday.—To Moses.—Num. xxi. 31-35.

Saturday.—To Gideon.—Judg. vi. 11-24.

A PROBLEM IN THREES.

If three little houses stood in a row
With never a fence to divide,
And if each little house had three little maids
At play in the garden wide,
And if each little maid had three little cats
(Three times three times three),
And if each little cat had three little kits,
How many kits would there be?

And if each little maid had three little friends
With whom she loved to play,
And if each little friend had three little dolls
In dresses and ribbons gay,
And if friends and dolls and cats and kits
Were all invited to tea,
And if none of them all should send regrets,
How many guests would there be?
—*Eudora S. Bumstead in "St. Nicholas."*

Be ye kind one to another.—Eph. iv. 32.

I am going to let a little boy do the talking to-day. "Eddie," said Harry, "I'll be a minister, and preach you a sermon."—"Well," said Eddie; "and I'll be the peoples." Harry began: "My text is a short and easy one: '*Be kind.*' These are the heads of my sermon. *First*, Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is; but I do. I had one once, and didn't want to hear any one speak a word. *Second*, Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, 'It is time for you to go to bed,' half a dozen times over. *Third*, Be kind to baby."—"You have leaved out be kind to Harry," interrupted Eddie. "Yes," said Harry: "I didn't mean to mention my own name in my sermon. I was saying, Be kind to little Minnie, and let her have your red soldier to play with when she wants it. *Fourth*, Be kind to Jane, and don't scream and kick when she washes and dresses you." Here Eddie looked a little ashamed, and said, "But she pulled my hair with the comb."—"People musn't talk in meeting," said Harry. "Isn't the sermon most done?" asked Eddie; and without waiting for Harry to finish, he began to sing; and so Harry had to stop.

IN THE PASTURE.

Be careful how you treat dumb creatures. I have seen boys catch flies and stick pins in them and impale them to a board or desk, or pull off their wings and legs. I have known boys to tease and worry cats, and finally stone them to death. I once heard of a boy who took a cat to the garret window of a house and threw it out to see if it would fall on its feet. Some boys carry "sling-shots" to shoot pebbles at the birds in the trees. Sometimes a man overworks a horse in a cart; the wheels get into a rut; the horse is unable to pull such a load out; but he cannot say so, and the man sets to beating him, not with a whip, but with a heavy stick. The horse cannot defend himself; he cannot even complain of his cruel treatment.

Now let me give you a good rule: *Never hurt dumb animals*. Remember they are dumb; they cannot speak; they cannot complain of your conduct. Their very helplessness appeals to your humanity. Do not abuse them; do not hurt them; and do not let others illtreat them. They are God's creatures. He made them all; He cares for them all. Do like the lady and little boy in the picture—treat them *kindly*, and they will not fear you. Remember the words of the poet Coleridge:

"He prayeth well who loveth well
Both man, and bird, and beast.
He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."



IN THE PASTURE.

EIGHTH WEEK.

PEARL TEXT.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. v. 16.

Dear Father, help Thy child
To work *with* Thee,
In all Thy plans and purposes;
And thus to be

No hindrance, but a help;
That no "would not"
May cross Thy great "I will," and thus
Thy life-work blot.—*Sel.*

I would give nothing for that man's religion whose very dog and cat are not better for it.—*Roseland Hill.*

The godly man is both a diamond and loadstone—a diamond of sparkling grace, a loadstone for his attractive virtue.—*Sel.*

Inconsistency is not like the error of a pocket watch, which misleads one person only; but like the error of a town clock, which misleads a multitude.—*Sel.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

"THE GOLDEN PSALM."—Psalm xvi.

1 Preserve me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou art my Lord: my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and to the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

Ainsworth calls this Psalm "David's jewel, or notable song." We are not left to human interpreters for the key to this golden mystery, for, speaking by the Holy Ghost, Peter tells us, "David speaketh concerning HIM" (Acts ii. 25); and again (Acts ii. 29-31); also Paul, (Acts xiii. 35-38). The Psalm pertains to Christ, who speaks in it.

"For in thee do I put my trust," or, *I have taken shelter in thee.* "As chickens run beneath the hen, so do I betake myself to thee. Thou art my great overshadowing Protector, and I have taken refuge beneath thy strength. This is a potent argument in pleading, and our Lord knew not (105)

only how to *use* it with God, but how to yield to its power when wielded by others upon himself. . . . Faith, like the sword of Saul, never returns empty; it overcomes heaven when held in the hand of prayer. As the Saviour prayed, so let us pray, and as he became more than a conqueror, so shall we also through him; let us when buffeted by storms right bravely cry to the Lord as he did, 'In thee do I put my trust.'—*C. H. Spurgeon.*

Closet Promise.—And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.—*Isa. xxxii. 2.*

"The promise that Christ will be as the 'shadow of a great rock in a weary land' is to me one of great sweetness and consolation. That life has its wearisome windings through disappointments and sorrow cannot be denied. Our souls grow sick and faint in the struggles we pass through. One thing after another fails us. Our loves, our friendships, our trusts, are often misplaced, and our human calculations fail us, and we feel ourselves driven mercilessly onward, finding no resting-place until we come to the 'shadow of a great rock.'

"Thanks to the immutability of God, that Rock stands a ready covert, when time and change have done their worst to drive us to despair!"—*Lydia L. Rouse.*

MONDAY.

"HE CAME,"—*John i. 1-28.*

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art

thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him,

Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

Jesus Christ the Word, the Life, the Light, the Maker of all things, "came unto his own"—a stranger unknown, in His own world. Some received Him; some do now. To such He gives right or inheritance of sonship, assurance of adoption.

"Man lost paradise by receiving a gift from Satan. There is no way to regain it but by receiving Christ, the gift of God. Am I one of the many who have received Christ? This question is of eternal moment."—*Wm. Mason*.

What is it to receive Christ? Many precious souls are sadly perplexed and greatly distressed on this point. But why should they be? St. John plainly tells us, that to receive Christ is to believe on his name, that he is the anointed Saviour of lost sinners. Do you receive this truth into your heart? Does your mind go out after Christ? Do you hunger and thirst to know him as your Saviour? Then you do believe in Christ's name. He gives you, and all such, "power to become the sons of God." Not merely puts it in the power of your free-will to choose whether you will become a son of God or not; but he actually bestows this heavenly honor upon us. He gives us the *right* (or *privilege*, as in the margin of our Bibles) of enjoying the comfort and blessing of being the adopted sons of God.

Closet Promise.—Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last; and beside me there is no God.—Isa. xlv. 6.

Jesus is God! There never was
A time when He was not;

Boundless, eternal, merciful,
The Word the Sire begot.—*F. W. Faber*.

TUESDAY.

"COME AND SEE."—John i. 29-51.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples ;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou ?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour.

40 One of the two which heard John *speake*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when

Jesus beheld him, he said, Thou art Simon the son of Jonas : thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter:

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile !

48 Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

“When Jesus had found Philip, Philip *knew* that he had found Him. And the next thing to knowing that ‘we have found Him’ is to find some one else, and say, ‘Come and see!’ . . . It is not always very easy to say it. You little know how much it sometimes costs us ! But ‘we cannot but speak the things which we have seen and heard ;’ ‘we also believe, and *therefore* speak.’ We have seen Jesus, and therefore we must tell you of the sight, and entreat you to ‘come and see.’ Understand or misunderstand us as you will, we must say, ‘come !’

“But what is it that we are so burningly eager for you to see ? . . . We have seen by faith the only sight that is worth gazing upon, the sight that satisfies the angels, the sight that is enough for the joy and satisfaction of immortal vision throughout eternity. One thing we know, that, whereas we were blind, now we see. We see Jesus as our Lord and our God. We see Him as the very Saviour we need, and the very Friend we craved. We see Him as ‘the Son of God, who loved me and gave Himself for me.’ We see Him wounded for our transgressions, and bruised for our iniquities ; our Substitute and our Sin-bearer. We see Him, too, crowned with glory and honor, and we rejoice in His glory and beauty ; we make our boast of



JOHN PREACHING IN THE WILDERNESS.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—*Luke* iii. 3.

Him. If you say to us, 'What is thy Beloved more than another beloved?' we reply, 'My beloved is the chiefest among ten thousand. Yea, He is altogether lovely.'—*F. R. Havergal.*

Closet Promise.—The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together.—Rom. viii. 16-17.

"Attesting to the work within,
The Spirit's voice is heard;
As well we know the gracious voice

As any human word;
The things God freely gives we know,
As He the work divine doth show."

WEDNESDAY.

THE FIRST FOREIGN MISSIONARIES.—Acts xiii. 1-13.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for

Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, who also *is* called Paul, filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem.

The foreign missionary work of the church is of divine origin. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." It was God the Holy Spirit who called them to leave Antioch and carry the glad tidings to the heathen beyond.

"I wonder if there were not some members of the church to raise the objection that they had heathens enough at home. They would have had more ground to stand on than many who raise that objection to-day. Antioch was a city of more than two hundred thousand inhabitants, most of whom were idolaters. Only a few, comparatively, had been won to Christianity. Yet Barnabas and Saul are taken away! If those who are in the habit of meeting the claims of the foreign missionary cause with the cry of

'heathen at home' will ponder seriously and candidly this incident in the history of the early church they will get some light. This is God's work. It is by His command that His church is engaged in it. It is our duty simply to obey. If we have the spirit of our Master our obedience will be prompt, joyful, and thankful."—*R. R. Meredith, D. D.*

God has put the seal of His approval on this work. Since Barnabas and Saul went forth, multitudes from many lands, through many ages, have been won to Christ.

Closet Promise.—God loveth a cheerful giver.—2 Cor. ix. 7.

If I can only place one little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city.—*Phillips Brooks.*

THURSDAY.

HALLELUJAH!—Psalm cl.

1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

"Each of the last five psalms begins and ends with *Hallelujah!*—'Praise ye the Lord.' And each Psalm increases in praise, love, and joy, unto the last, which is praise celebrating its ecstasy. The elect soul, the heir of God, becomes 'eaten up' with the love of God. He begins every sentence with *Hallelujah*; and his sentences are very short, for he is in haste to utter his next *Hallelujah*, and his next, and his next. He is as one out of breath with enthusiasm, or as one on tiptoe, in the act of rising from earth to heaven. The greatest number of words between any two *Hallelujahs* is four, and that only once; in every other instance, between one *Hallelujah* and another there are but two words. It is as though the soul gave utterance to its whole life and feeling in the one word, *Hallelujah!* The words, 'Praise ye the Lord!' or 'Praise him!' 'Praise him!' 'Praise him!' are reiterated no fewer than twelve times in a short psalm of six short verses."—*John Pulsford.*

"And now, in the last psalm of all, we see an echo to the first psalm. The first psalm began with 'Blessed,' and it ended with 'Blessed'—'Blessed are all they that meditate on God's law and do it.' Such was the theme of

the first psalm; and now the fruit of that blessedness is shown in this psalm, which begins and ends with Hallelujah."—*Christopher Wordsworth.*

Closet Promise.—I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.—Psalm lxix. 30, 31.

Not only for the light of loving hearts
That cheered my lonely life, I thank Thee,
God;
Not for my childhood's home, nor tearless eyes,
Nor pleasant paths of peace my feet have
trod;
But that the idols, tenderly embraced,
By this weak heart, and falsely called mine
own,

Thou didst withdraw, that I in time might learn
To lean upon Thy holy arm alone.
For the sharp reed that pierced this feeble hand,
For thorn-torn feet that Thou alone couldst
see,
For the deep fount of tears by Thee told o'er,
I thank Thee, Lord. They brought me nearer
Thee.
—*Anna Shipton.*

FRIDAY.

THE YEAR OF JUBILEE.—Lev. xxv. 8-17.

8 And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto

you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another:

15 According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee,

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

This was the most extraordinary of all the seasons which the Israelites were commanded to observe. It is a beautiful type of the Millennium, the final "restitution of all things," when "righteousness shall cover the earth as the waters cover the sea." It was

1. *A Year of Freedom.* Vers. 8-10. Every slave became a free man. Shackles fell off. Prison doors were opened. Such to-day is the effect of the proclamation of the liberty of the gospel. Christ came as the great emancipator.

2. *A Year of Rest.* Vers. 11, 12. The year of freedom was a year of rest. For that year there was no hard drudgery. It was a symbol of the rest into which the people of God shall enter, when labor and sorrow shall

cease forever. The year of freedom was also a year of *trust*. It was a year of living upon God. The people were partakers of the Lord's bounty.

3. *A Year of Restoration.* Vers. 13-17. It was a year of the inculcation of the spirit of brotherhood. It had a half century of effect; for the law enjoined its observance throughout the transactions of the whole forty-nine years. All property bought and sold, was bought and sold under the operation of this command—" *Ye shall not oppress.*"

Closet Promise.—The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.—Isa. xiv. 3.

Grant to me above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace. Thou art the true peace of the heart, Thou its only rest; out of Thee all things are hard and restless. In this very peace, that is, in Thee, the One Chiefest Eternal Good, I will sleep and rest. Amen.—*Thomas A' Kempis.*

SATURDAY.

THE FRUIT OF THE SPIRIT.—Gal. v. 16-26.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revel-

lings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vainglory, provoking one another, envying one another.

"This is a rich coronet of graces, with which the apostle decks the character of the Christian believer. He tells us here what a spiritual life in Christ means, a life that has its ripe fruit in these real virtues of the man. It is no exact classification of the religious graces, but we may find an inward harmony, as if he thought of them as following a law of personal growth. Love, joy, and peace are the inmost dispositions of the heart, flowing from communion with the heart of Christ; longsuffering, gentleness, goodness are social dispositions toward others; and faith, meekness, temperance (or self-restraint) are qualities of conduct."—*E. A. Washburn, D. D.*

"He who has entered into the true spirit of love, and lives in it, and speaks

in it, and sings in it, and works in it, is a Christian ; but he who works, and sings, and speaks, and lives in any other spirit except that of love, is not a Christian. . . . He is the truest Christian who is becoming the sweetest, the mildest, the easiest to be entreated, the gentlest. He who is overcoming the obliquities of his natural temper ; he who is working out, one after another, every part and element of his nature, so that he lives habitually in a Christ-like disposition, in a spirit of love, is the one that is growing in grace.”—*H. W. Beecher.*

Closet Promise.—Mark the perfect man, and behold the upright : for the end of that man is peace.—Psalm xxxvii. 37.

“ ’Tis not for man to trifle. Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours ;
All must be earnest in a world like ours.

“ Not *many* lives, but only *one* have we—
One, only one ;
How sacred should that one life ever be—
That narrow span !
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.”

THE CHILDREN'S CORNER.

Breakfast Motto.—They that seek the Lord shall not want any good thing.—Psa. xxxiv. 10.

Weekly Proverb.—Doors and walls are fools' paper.—*Poor Richard.*

DAILY BIBLE READING.—GOD'S "FEAR NOTS."

Sunday.—To Joshua.—Josh. x. 1-11.

Monday.—In Isaiah.—xli. 1-20.

Tuesday.—In Isaiah.—xliii. 1-7.

Wednesday.—In Isaiah.—xliv. 1-8.

Thursday.—In Isaiah.—li. 1-8.

Friday.—In Isaiah.—liv. 1-10.

Saturday.—In Jeremiah.—xxx. 10-17.

"WHOSOEVER."

There are children on the floor,
Conning Bible lessons o'er.

"Which word all the Bible through
Do you love best?" queried Sue.

"I like Faith the best," said one ;
"Jesus is my word alone."

"I like Hope ;" "and I like Love ;"
"I like Heaven, our home above."

One more, smaller than the rest,
"I like Whosoever best ;

"Whosoever, that means all—
Even me, who am so small."

"Whosoever!" Ah! I see,
That's the word for you and me.

"Whosoever will" may come—
Find a pardon and a home.

—*Gleanings for the Young.*

Be kind.—Eph. iv. 32.

Last week we talked about kindness to persons. Now I want to talk about kindness to the brute creation. President Lincoln, walking one day with his secretary, stopped at a little shrub, and looked into it; then stooped, and put his hand down through the twigs and leaves, as if to take something out. His secretary said to him, "What do you find there, Mr. Lincoln?"—"Why," said he, "here is a little bird fallen from its nest, and I am trying to put it back again." Wasn't that kind of Mr. Lincoln? How much more tenderhearted than if he had done like some boys do, when they rob the poor birds' nests and carry off their eggs or young ones! I read of a little sailor-boy who took with him a pet kitten. His ship was wrecked off the Azore Islands. He was about to jump into one of the life-boats, when he thought of his kitten, and ran after it. Returning with it, the first boat was gone; but another was ready, into which he jumped. Of all the boats that started from the wreck, this only was saved. Had the boy forsaken his kitten, he must have perished with the first boat's company. It pays to be kind!

CHRIST'S TEMPTATION.

Do you often wonder why Jesus was tempted? Because Jesus, as man, was to suffer all that we suffer; and "to be tempted like as we are, yet without sin." He came to conquer Satan, and to deliver sinners from his power. This same Satan who tempted Jesus, tempts us now every day we live. Listen to what the Bible says about him: "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." We cannot see him with our eyes, nor hear his voice speaking to us, as Jesus could; but we can feel him in our hearts, filling them with evil passions, and sinful tempers, and wicked thoughts. Whenever we are inclined to be naughty, Satan is tempting us, but we must try to be strong and drive him away; and our Lord Jesus will help us if we only try, and will drive him away. Jesus speaks of little children as His lambs. He is the Good Shepherd who will save them from the roaring lion.



THE TEMPTATION.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.—*Matt.* iv. 1.

NINTH WEEK.

PEARL TEXT.—Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. vi. 2.

Beside a sandal-tree a woodman stood
And swung the ax, and, as the strokes were
 laid
Upon the fragrant trunk, the generous wood,
 With its own sweets perfumed the blade.
Go then, and do the like; a soul endued

With light from heaven, a nature pure and
 great,
Will place its highest bliss in doing good,
And good for evil give, and love for hate.
—Bryant.

Father thou knowest. Here we are all together. We would not live as if we were alone. Help us to speak and to listen, to teach and to learn. Help us to bear each other's burdens.—*William Withrow.*

Be patient with men. Often a man speaks hurriedly. When he has come to himself, he feels he has made a mistake. He is not quite man enough to acknowledge his fault. If you hold him mercilessly to the record he has made, you will make an enemy. Be large enough to overlook his faults, and take him for what, on the whole, he intends to be. Many misunderstandings and serious differences would be avoided by obeying this.—*Selected.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

ST. PAUL'S WONDERFUL PRAYER.—Ephes. iii. 8-21.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

"The philosophic Hamerton tells us the story of a woman who worked in a cotton factory in one of the great manufacturing towns in Lancashire,

and who, in an excursion, went for the first time to the coast. When she caught the earliest glimpse of the Irish Sea, the expanse lying out before her eyes, looking like the limitlessness of the ocean in its rush and roll of billows, she exclaimed, as she drew one boundless breath of freshness and glory: 'At last, here comes something there is enough of!'"—*Dr. Robinson.*

But what shall we say of those who come by faith, to the margin of the great sea of Infinite Love. Looking out upon this wide, fathomless expanse, we may say, with a thousandfold more emphasis and delight, "*At last, here comes something there is enough of!*"

"I had a friend who preached once on the love of God and its unfathomable nature. He used this figure. Brought a sounding line and reached away down and said, 'So many fathoms.' Another expression, 'So many fathoms,' and then cried out, 'More line!' 'More line!' He had not line enough to measure the depth of the love of God. I am not able to describe it all, but, thank God, you and I have all eternity to try our line."—*Bishop Simpson.*

Closet Promise.—All things whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. xxi. 22.

When cares and sorrows round me roll,
Do thou, O Lord, my will control,
And lead me to Thy breast.
Give me Thy loving rod to know,
To lean not on a reed below,
But find in Thee my rest.

Let faith my languid heart revive,
And teach me how I ought to live
My duty to pursue.

Unseal my lips, direct my mind
Thy sacred oracles to find,
With wisdom to bestrew.

Help me, my God, Thy grace to gain,
Tho' found through suffering, toil, and pain,
Yet purified to stand.
Then eye to eye shall I behold
The secrets of Thy faithful fold,
When crowned at Thy right hand.

—*J. W. Kelley.*

MONDAY.

THE TEMPTATION OF JESUS.—Luke iv. 1-15.

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high

mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set

him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence :

10 For it is written, He shall give his angels charge over thee, to keep thee :

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

Why was Christ thus led up to be tempted? 1. That we might see in His victory over the Evil one, that He really was the Son of God. 2. That we might have the comfort of feeling that we have not an high-priest who can not be touched with a feeling of our infirmities, but in all points was tempted like as we are, though He was without sin, and that, having been tempted, He is able to succor those who are tempted. 3. That we might know that with the aid of the Holy Spirit it is possible to overcome temptations the most severe.

The first was a *temptation of hunger*: what fierce temptations come to hungry men! But every starving wretch can feel that his Lord battled the same pains that torture him, only they were stronger and His temptation greater.

The second was a *temptation of fame*. The passion to which the devil appealed was the pride of the human heart—*mere display*. The argument with which he supported it was a quotation of Scripture. Jesus showed that such a test was not true faith—it was presumption.

“Proving God is different from tempting Him.”—L. H. Wiseman.

The third was a *temptation of ambition*. In this we see the danger attending worldly prosperity. In the example of Jesus we have a perfect instance of deadness to the world. His example rebukes covetous and worldly ambition.

“The devil leaveth him.” “The devil may suggest: compel he cannot.” —*St. Chrysostom*. All the varied forms of temptation are reducible to three—pride, avarice, and sensuality—three root-passions (1 John ii. 16). So Christ was tempted in *all* points as we are.

Closet Promise.—In that He Himself hath suffered, being tempted, He is able to succor them that are tempted.—Heb. ii. 18.

“‘What a Saviour!’ How wonderfully constituted! He was God, as it was necessary He should be; and yet not merely God, but man, too. A Saviour with two natures: one reaching up to God, the other down to us. How wonderful that He should not only have taken our nature, but come down to our condition, and surrounded Himself with our circumstances—

become subject to such temptations as we are subject to! Oh, 'what a Saviour!' Why, He knows from experience what pain is; He has had the trials I have; He has been through this vale of tears; He knows how I am tried; He remembers how He was tried. He wept over the very city and people whose soil and hands were about to be stained with His blood. I wonder I love Him so little; I wonder He is not more precious to me; I wonder any should be offended in Him. How can He appear a root out of a dry ground? Why don't all see His form and comeliness?"—*Dr. Nevins.*

TUESDAY.

"THE FEAST OF REDEMPTION."—Psalm lxxxi.

1 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.

In this Psalm the Lord gently chides his people for their ingratitude, and pictures their happy estate had they but been obedient to his commands.

"The Lord can do great things for an *obedient* people. When his people walk in the light of his countenance, and maintain unsullied holiness, the joy and consolation which he yields them are beyond conception. To them the joys of heaven have begun even upon earth."—*C. H. Spurgeon.*

"*'Open thy mouth wide, and I will fill it.'* You may easily over-expect the creature, but you cannot over-expect God: 'Open thy mouth wide, and I will fill it;' widen and dilate the desires and expectations of your souls, and God is able to fill every chink to the vastest capacity. This honors God, when we greaten our expectation upon him; it is a sanctifying of God in our hearts."—*Thomas Case.*

"*He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.*" God would not have fed them

with wheat only, that's good; but with the finest wheat, that's the best. In the margin it reads, "*with the fat of wheat.*" They should have had not only honey, but honey out of the rock, which, as naturalists observe, is the best and purest honey.

"The rock spiritually and mystically designs Christ, the Rock of Salvation, 1 Cor. x. 4; the '*honey*' out of the rock, the fulness of grace in him, and the blessings of it, the sure mercies of David, and the precious promises of the everlasting covenant; and the gospel, which is sweeter than the honey or the honey-comb; and with these such are filled and satisfied who hearken to Christ and walk in his ways; for, as the whole of what is here said shows what Israel lost by disobedience it clearly suggests what such enjoy who hear and obey."—*John Gill.*

Closet Promise.—Who giveth us richly all things to enjoy.—1 Tim. vi. 17.

To me remains nor place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.

Could I be cast where Thou art not,
That would indeed be a dreadful lot;
But regions none remote I call
Secure of finding God in all.

My country, Lord, art Thou alone;
No other can I claim to own;
The point where all my wishes meet,
My law my love; life's only sweet.
—*Madame Guyon.*

WEDNESDAY.

READINESS.—Matt. xxv. 1-13.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps,

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

This is one of Christ's most thrilling parables. The diverse character of the virgins represents the diverse character of Christian professors—part

wise, part foolish; part with burning lamps and oil in their vessels, part with burning lamps but no oil in their vessels.

We should note: "All are not Israel who are of Israel. There may be a profession of Christianity without its possession."

"A man may be very much like a Christian, and yet not be one. He may come very near the kingdom, and yet not enter in. He may have all the outward features of a Christian, and yet be lacking in the main one. He may have the complete dress of a saint, and yet not be one. He may have a good life, a sound creed, a strict profession; he may be one who says and does many things excellent; he may be a subscriber to all the religious societies in the land, a member of all their committees, or a speaker at all their meetings, and supporter of all their plans; he may profess to be looking for Christ's coming, and going forth to meet the Bridegroom, yet not necessarily a Christian! He may lack the oil, the Holy Spirit."—*H. Bonar, D. D.*

The sifting time will surely come—at the appearing of the Heavenly Bridegroom—which will be sudden and startling. The joy and triumph of the wise will be glorious, as they go with the Bridegroom in to the marriage feast—the disappointment of the foolish, the mere professors, will be indescribable as the door is shut.

Closet Promise.—Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.—Psalm xxiii. 4.

The river's not wide,
And the other side
Seems nearer than ever before;
The waves once so dark
Recede from the bark,
As I list for the dip of the oar.

I shudder no more,
For the plash of the oar
Falls in rhythmical cadence so sweet,
It seems but a part
Of the peace in my heart
As the water flows nearer my feet.

Nor yet do I shrink,
Though close to the brink
The breath from the river grows chill;
For through the deep roll
The peace in my soul
Bids my fear and the waves be still.

In the fast ebbing sand,
Uplifted I stand
By a Hand pierced for me long ago;
My sins all confessed,
On His bosom I rest,
By His blessing made ready to go.
—*Amanda Lowman Bartholomew.*

THURSDAY.

THE BOW IN THE CLOUD.—Gen. ix. 8-17.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is

with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with

you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

"If it be true that God's rainbow stands as a pledge to the earth that it shall never again be overwhelmed, is it not also true that He has set His bow in every cloud that rises and troubles man's mental sky? We are too apt in troubles to settle down into sullen despair, to look to the worst, instead of waiting for the bow. There are many strange-shaped clouds that rise above man's horizon and make his heavens black with wind and rain. But each has its bow shining on it. Only wait, endure God's time, and the sun will look out on the rolling masses of vapor, on the rain, and paint thereon its token of God's love."—*S. Baring-Gould*.

"The rainbow of the covenant of grace lasts for ever; it never melts. The one on which Noah gazed soon lost its brilliancy. Fainter and fainter still it grew, until, like a colored haze, it just quivered in the air, and then faded from the vision. Ten thousand rainbows since have arched our earth, and then melted in the clouds; but the rainbow of God's mercy in Christ abides for ever. It shines with undiminished splendor from all eternity, and its brilliancy will dazzle the eyes of redeemed humanity through the countless cycles of the same eternity."—*W. Adamson*.

Closet Promise.—He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire.
—2 Sam. xxiii. 5.

This is God's covenant. Now read Alleine's well-known covenant, which he made: "Make me what Thou wilt, Lord, and set me where Thou wilt: I put myself wholly into Thy hands; put me to what Thou wilt; rank me with whom Thou wilt; put me to doing, put me to suffering; let me be employed by Thee, or laid aside for Thee, exalted for Thee, or trodden under foot for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily resign all to Thy pleasure and disposal."

FRIDAY.

THE JUNIPER TREE.—1 Kings xix. 1-18.

1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the

sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

“What doest thou here?” How often is that question put still? When a Christian worker, sorely needed, deserts his post because of some unforeseen difficulty, or to secure selfish gratification and ease; to that couch of indolence or to that forest glade where soft breezes blow, the question comes, “What doest thou here?” When one endowed with great faculties digs a hole in the earth, and buries the God-intrusted talent, standing idle all the day long among the loungers in the market-place, again must the inquiry ring out: “What doest thou here?”

“Life is the time for doing. The world is a great work-shop, in which there is no room for drones. God Himself worketh as the great Master-builder. All creatures fulfil their needful functions, from the angel that hymns God's praise to the insect that floats in the air. There is plenty

to do: evil to put down; good to build up; doubters to be directed; prodigals to be won back; sinners to be sought. 'What doest thou here?' Up, Christians, leave your caves, and *do*. Do not do in order to be saved; but, being saved, do."—*F. B. Meyer*.

"There are some spirits which must go through a discipline analogous to that sustained by Elijah. The storm struggle must precede the still, small voice. There are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment before they can rise into hope. Blessed is the man who, when the tempest has spent its fury, recognizes his Father's voice in its undertone, and bares his head and bows his knee as Elijah did. To such spirits it seems as if God had said: 'In the still sunshine and ordinary ways of life you cannot meet me, but, like Job, in the desolation of the tempest you shall see My form, and hear My voice, and know that your Redeemer liveth.'"—*F. W. Robertson*.

Closet Promise.—I have set the Lord always before me: because He is at my right hand, I shall not be moved.—Psalm xvi. 8.

Never give way to melancholy. Nothing encroaches more. I fight against it vigorously. One great remedy is to take short views of life. Are you happy? Are you likely to remain so till this evening, or next month, or next year? Then why destroy it? Then why destroy present happiness by a distant misery, which may never come at all, or you may never live to see it? For every substantial grief has twenty shadows, and most of them shadows of your own making.—*Sidney Smith*.

SATURDAY.

THE LORD THE RIGHTEOUS JUDGE.—Psalm ix.

1 I will praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure forever: he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not always be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD; *that* the nations may know themselves *to be but* men. Selah.

The occasion of this Psalm is the reflection of David on the dealings of Providence in overcoming the enemies of God and His people, especially in his own time.

This Psalm refers "mystically to the victory of the Son of God over the champion of evil, even the enemy of souls (verse 6). We have here before us most evidently a triumphal hymn; may it strengthen the faith of the militant believer and stimulate the courage of the timid saint, as he sees here THE CONQUEROR, on whose vesture and thigh is the name written, King of kings and Lord of lords."—*C. H. Spurgeon*.

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble."—"It is reported of the Egyptians that, living in the fens, and being vexed with gnats, they used to sleep in high towers, whereby, those creatures not being able to soar so high, they were delivered from the biting of them: so would it be with us when bitten with cares and fear did we but run to God for refuge and rest confident of his help."—*John Trapp*.

Closet Promise.—Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.—Isa. xl. 4 5.

If the ways of man shall my spirit vex,
And the ways of God my soul perplex,
When He has taken my life's desire,
And molten my heart in His fining fire;
When the dearest eyes I cannot see,

And the voice I longed for is dead to me:
"Wait! for thy longing shall find the key;
Eternity! Eternity!
Then shall the dayspring come back to thee."
—*Rose Terry Cooke*.

THE CHILDREN'S CORNER.

Breakfast Motto.—Whosoever drinketh of the water that I shall give him, shall never thirst.—John iv. 14.

Weekly Proverb.—Diligence is the mother of good luck.—*Poor Richard*.

DAILY BIBLE READING.—GOD'S "FEAR NOTS."

Sunday.—In Ezekiel iii. 1-14.

Monday.—To Daniel.—Dan. x. 1-21.

Tuesday.—For the Persecuted.—Matt. x. 24-42.

Wednesday.—For the Mourner.—Luke viii. 49-56.

Thursday.—For the "Little Flock."—Luke xii. 31-40.

Friday.—To Paul.—Acts xxvii. 21-44.

Saturday.—In Revelation i. 9-20.

TEN TRUE FRIENDS.

Ten true friends you have
Who, five in a row,
Upon each side of you
Go where you go.

Suppose you are sleepy,
They help you to bed;
Suppose you are hungry,
They see that you're fed.

They wake up your dolly
And put on her clothes,
And trundle her carriage
Wherever she goes.

They buckle your skate-straps,
And haul at your sled;
Are in summer quite white,
And in winter quite red.

Now, with ten willing servants
So trusty and true,
Pray, who would be lazy
Or idle—would you?

Would you find out the name
Of this kind little band?
Then count up the fingers
On each little hand.

—*The Water Lily.*

Be courteous.—1 Pet. iii. 8.

Everybody likes to see an obliging boy or girl. William Wirt's letter to his daughter contains the following passage: "I want to tell you a secret. The way to make yourself pleasing to others is to show them attention. The whole world is like the miller at Mansfield 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world would serve you so if you gave them the same cause. Let every one, therefore, see that you do care for them by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment, at the table, in the field, walking, sitting and standing." When Zachariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was: "Friend, by one article alone, in which thou mayest deal too if thou pleaseth—*civility.*" May all my little friends study to have *good manners.*

TENTH WEEK.

PEARL TEXT.—But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. vi. 6.

Prayer—
A breath that fleets beyond this iron world,

And touches Him that made it.—*Tennyson.*

Let prayer be the key of the morning and the bolt of the evening.—*Matthew Henry.*

A Christian will find his parentheses for prayer even in his busiest hours.—*Cecil.*

If we would bring a holy life to Christ, we must mind our fireside duties, as well as the duties of the sanctuary.—*Spurgeon.*

A good prayer: "O Lord, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me."—*Sir Jacob Ashley.*

HELPS FOR THE DEVOTIONAL HOUR. SUNDAY.

THE DYING SAVIOUR.—Matt. xxvii. 26–54.

26 And when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled

which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with

a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail of the temple was

rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

"And when they had platted a crown of thorns, they put it upon his head."

"Every thorn in that crown is a symbol of divine love. Every thorn stood in a drop of blood, as every sorrow stood deep in the heart of the Saviour. And the great anguish, the shame, the indignity, the abandonment, the injustice, and that other unknown anguish which a God may feel, but a man may not understand—all these were accepted in gentleness, in quietness, without repelling, without protest, without exclamation, without surprise, without anger, without even regret. He was to teach the world a new life. He was to teach the heart a new ideal of character. He was to teach a new power in the administration of justice. A divine lesson was needed—that love is the essence of divinity; that love, suffering for another, is the highest form of love; that that love, when administered, carries with it everything that there is of purity and justice; and not only that love is the fulfilling of the law, but that God himself is love."—*H. W. Beecher*.

"God is great in Sinai. The thunders precede Him, the lightnings attend Him, the earth trembles, the mountains fall in fragments. But there is a greater God than this. On Calvary, nailed to a cross, wounded, thirsting, dying, He cries, 'Father, forgive them, they know not what they do!' Great is the religion of power, but greater is the religion of love. Great is the religion of implacable justice, but greater is the religion of pardoning mercy."—*Senor Castelar*.

"And, behold, the vail of the temple was rent in twain."

"Theodore Parker, in one of his books, so flashingly bright with genius, but so awfully dark with infidelity, daringly asks why we cannot go ourselves before the All-Father, and speak to Him for ourselves, without talking by attorney, and whining about our Brother's name! Ah, he has made a great mistake. No, no; you can never get into that holiest place but through the rent vail, and you will be shut out for ever if you try to go in any other way. It is through Christ, and through Christ alone, that we can get access to the Father. I am glad to leave my case with Jesus. I am glad to go to

the Father through my Saviour, and to use His name, which is ever fragrant with merit; but if any man shall go without that name, and should choose to stand on the ground of bare justice, he will get justice, and he will not get mercy."—*S. Coley.*

Closet Promise.—Greater love hath no man than this, that a man lay down his life for his friends.—John xv. 13.

"Christianity has no more precious possession than the memory of Jesus during the week when He stood face to face with death. Unspeakably great as He always was, it may be reverently said that He was never so great as during those days of direst calamity. He triumphed over His sufferings not by the cold severity of a stoic, but by self-forgetting love.—*James Stalker.*

MONDAY.

THE BURNT OFFERING.—Lev. i. 1-9.

1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the

LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

It is necessary that we view the five great offerings as a whole, in order to get a complete understanding of the significance of each. Each of these offerings represents a different phase of our Lord's work in His mediation for us with God. We note that the offerings are in two main classes. *The first class* consists of offerings of a "sweet smell," in which there is no suggestion of sin at all; but the offering to God of that service which is required of man, independent of his sin. These are the Burnt Offering, the Meat Offering, and the Peace Offering. *The second class* is quite different from the first. The offerings are two: the Sin Offering, and the Trespass Offering. Neither of these are offerings of a sweet smell. God can have no pleasure when He is dealing with sin and guilt.

Let us, to-day, take up the *Burnt Offering*. This offering was a type of Christ as He is described in Eph. v. 2, "He loved us, and gave Himself for

us an offering and a sacrifice to God of a sweet-smelling savor." Christ is seen in it, both as offerer and sacrifice for us. That is, we identify ourselves with Him by offering or laying our hands upon Him, claiming Him as ours, and standing with Him as He stands for us. The *whole* burnt-offering typified the entire surrender of self to God. Its special meaning is that of *dedication*. The one who accepts the great sacrifice made by Christ must be, in one sense, himself a sacrifice. If Christ becomes his representative in heaven, he must become Christ's representative in this world. All that he is, and all that he has is the property of Him who bought him with His own precious blood.

One of the best of commentaries upon this offering is Rom. xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," "*Your bodies*"—not those of bulls or of goats. "*A living sacrifice*"—not one made incapable by death. "*Holy*"—the inward parts cleansed with the blood of Christ, as those of the old-time sacrifices were cleansed with water. "*Acceptable to God*"—of a "*sweet savor*" unto Him. "*Which is your reasonable service*"—because of the atonement made *for*, and the dedication of self made *by* you.

Closet Promise.—Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. vi. 19, 20.

"Not your own!" but His ye are,
Who hath paid a price untold
For your life, exceeding far
All earth's store of gems and gold.
With the precious blood of Christ,
Ransom-treasure all unprized,
Full redemption is procured,
Full salvation is assured.

"Not your own!" but His by right,
His peculiar treasure now,
Fair and precious in His sight,
Purchased jewels for His brow.
He will keep what thus He sought,
Safely guard the dearly bought,
Cherish that which He did choose,
Always love and never lose.

—Frances Ridley Havergal.

TUESDAY.

THE MEAT OFFERING.—Lev. ii. 1-3; 11-16.

1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn

dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

In the Meat Offering we have the thought of a pure and holy walk, and service rendered to man. In the two—the Burnt Offering and the Meat Offering—we recognize the fulfilment of the requirements of the Law: loving God with all our hearts, and our neighbors as ourselves.

This offering was a grateful acknowledgment of the dependence of man upon God for his daily food. A portion of it was given back to God as a sign that he was entitled to the whole. And thus in the meat-offering appears the idea of consecration.

The meat offering had to be prepared in a certain way in order to be acceptable. 1. It was to be *unleavened*. Leaven meant corruption. Nothing of that could enter into the idea of consecration to God. Beware of the “leaven of hypocrisy.” 2. It was to be “mingled with oil.” And oil is a symbol of divine grace. It is by *divine grace* that men are enabled to make the dedication of themselves to God—it is by divine grace that they are enabled to keep the vow which they thus have made. 3. “He shall—put frankincense thereon.” Incense represents *prayer*. A consecration unaccompanied by prayer is no consecration at all. 4. “The meat-offering shalt thou season with salt.” That, in the same passage, is termed, “the salt of the covenant.” The flavor of the covenant enters into all dedicatory pledges. The act of consecration on the part of man, and the acceptance of the consecration on the part of God, imply the existence of covenant relations between them.

Closet Promise.—Blessed be the Lord, who daily loadeth us with benefits.—Psalm lxxviii. 19.

And to be true, and speak my soul, when I survey the occurrences of my life, and call into account the finger of God, I can perceive nothing but an abyss and mass of mercies, either in general to mankind, or in particular to myself; and whether out of the prejudice of my affection, or an inverting and partial conceit of His mercies, I know not; but those which others term crosses, afflictions, judgments, misfortunes, to me, who inquire farther into them than their visible effects, they both appear, and in event have ever proved, the secret and dissembled favors of His affection.—*Sir T. Browne*.





THE SERMON ON THE MOUNT.

And He opened His mouth, and taught them, saying.—*Matt.* v. 2.

WEDNESDAY.

THE PEACE OFFERING.—Lev. vii. 11–18.

11 And this is the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for a heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-

offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any man of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

There were three kinds of Peace-offerings. 1. *Thanksgiving-offering*. Offered in gratitude for mercies received. 2. *Vow-offering*. Presented in connection with a vow conditioned upon receiving some special divine favor. 3. *Voluntary-offering*. A sacrifice without special occasion, but offered as the tribute of a devout heart rejoicing in its relations of peace with God. The *mode* and *conditions* of sacrificing the Peace-offerings are laid down in chapter iii.

In the Peace-offering, the leading thought is the *communion* of the worshipper. It was not here as in the burnt-offering, Christ enjoyed exclusively by God, but the worshipper feasting upon Christ in communion with God. The offering was shared between the altar, the priest, and the offerer. "That is, the picture presented to us here is of the believer coming to God to be filled with Christ, to have his thoughts occupied with Christ, and his mouth filled with His praises. Many souls have *access* to God who do not have *communion*. They come full of themselves, and their own needs, and all they have to say is about their feelings, or their sins, or their trials. It is all self, self, self. But communion means to dwell upon and delight in that which God dwells upon and delights in. And this can never be anything in or about ourselves, but always and only things pertaining to His well-beloved Son. Only the clean could partake of this offering, Lev. vii. 20, 21; and only the Christian whose heart is purified by faith can enter into this blessed communion. 'If we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ, His Son, cleanseth us from all sin,' 1 John i. 7. This is, I believe, the New Testament statement of the truth typified in the Peace-offering."

Closet Promise.—If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him.—John xiv. 23.

"He has come! He has come! My Redeemer has come!
He has taken my heart as His own chosen home.
At last I have given the welcome He sought.
He has come, and His coming all gladness has brought.

"He has come to abide, and holy must be
The place where my Lord deigns to banquet with me;
And this is my prayer: Lord, since Thou art come,
Make meet for Thy presence my heart as Thy home!"

THURSDAY.

THE SIN-OFFERING.—Lev. iv. 1-12.

1 And the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, saying,
If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense be-

fore the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

The Sin-offering was for "sins of ignorance," or involuntary sins. The sin hidden to man is not hidden to God, and while He can forgive everything, He can let nothing pass. The sin-offering is a type of Christ bearing our sins in His own body on the tree. As we read in 2 Cor. vi. 21, "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." "It is the especial aspect of sin in us, that is here brought out, the sin of our nature. What we *are*, rather than what we *do*. And it teaches us plainly, that it is not our own conscience, nor our measure of light, but the truth of God, that is the standard by which sin is to be measured. But it also teaches that in the atonement of the Lord Jesus Christ, perfect provision is made for it all.

In the Sin-offering we come to the *blood*. "When the Sin-offering was

presented, a portion of blood was offered to the Lord by being put on the horns of the altar, and the rest, except on certain occasions, was poured away at the base of the altar. The blood was the life: to offer the blood was typically to die: in emblem the sinner slew himself."

Closet Promise.—And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.—1 John ii. 1, 2.

Before the cross of Christ in prayer
The soul may leave its load of care;
And whatso'er its guilt may be,
Secure a Saviour's pardon free.

None may despair; His latest breath,
In the strong agony of death,
Mingled with Mercy's accents true—
"Forgive; they know not what they do."

Even for hands that caused to start
The life-blood from his breaking heart,
His soul with gracious pity moved—
God's sign how fallen man was loved.

And we who, though not in the flesh,
Have crucified the Lord afresh,
Have press'd the thorns about His brow—
O! dare we sue for mercy now?

And is His voice, with accents sweet,
Still pleading at the mercy-seat?
Still lives He there to intercede
For all who feel a Saviour's need?

Yes, seraphs in the light above
Record the triumphs of His love;
Still He forgives, as none forgave,
The soul that trusts His power to save.
—Rowland Brown.

FRIDAY.

THE TRESPASS-OFFERING.—Lev. vi. 1-7.

1 And the LORD spake unto Moses, saying,
2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was

delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth; in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

The trespass-offering was an offering for sins of wrong-doing, either towards God or towards man. The sin-offering recognizes the inherent sinfulness of our nature, while the trespass-offering takes account of our transgressions or actual sins. It is not so much here what a man *was*, as what he *did* which is considered, his *acts* of sin; and, therefore, this offering was accompanied with restitution on the part of the sinner. He was not only forgiven, but he was to "restore that which he took violently away, or the

thing which he hath deceitfully gotten." This signifies, first, the blessed truth that "where sin abounded," and even because sin abounded, "grace did much more abound." And also teaches us that forgiveness is not the whole of salvation, but righteousness must accompany it.

"To me the one grand lesson of the offerings is to be found in the constant repetition of the declaration, 'and it shall be forgiven him.' No room was left for doubt here. God said it, and the question was settled. No Israelite could look inside at his own feelings to settle this question, nor outside at his life. The one only point was, had he brought the offering, and had it been consumed on the altar? If so, then he was forgiven, whether he felt it or not, and we cannot imagine an Israelite entertaining a doubt on the subject. Had such a thing occurred, I cannot but think that the friends and neighbors of the unfortunate man, and, in fact, the whole nation, would have been horrified at such presumption. 'Do you dare to doubt God's word?' they would have asked. 'Are your feelings to be put in opposition to His express declaration?' But if they could be thus sure of forgiveness, who only offered a bullock, or a lamb, or a turtle dove, surely we, for whom Christ has been offered, ought to be infinitely more sure; and doubts with us should be even more summarily dealt with. May the type teach this all-important lesson!"—*H. W. S.*

Closet Promise.—In His love and in His pity He redeemed them.—Isa. lxiii. 9.

For those who have done wrong to any degree there is yet a place in God's heart. For those who have sought to break away from wrong and met with the poorest success, there is a place of mercy and pity with God. For those who have tried to reform—not once, but twice, and thrice, and many times—and broken solemn resolutions and obligations—there is divine leniency. For those who have given God occasion to draw his sword of judgment and smite them asunder, there is hope of salvation if only they are willing to be subdued and led by the infinitude of divine goodness. If they love sin and mean to sin, there is no grace for them; but, if sinning, their heart abhors sin, and if, in their better moments, they abjure it, and, like the apostle, they cry out, "Who shall deliver me from the body of this death?" there is grace for them. For all those who will repent, there is room for repentance, and help for repentance, and succor during reformation.—*H. W. Beecher.*

SATURDAY.

God's TWO GREAT BOOKS.—Psalm xix.

1 The heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them has he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoic-

ing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true and righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

God has two sorts of books, as David intimates in this Psalm: Nature and Scripture. "He is wisest who reads both the World-book and the Word-book as two volumes of the same work, and feels concerning them, 'My Father wrote them both.'"

The last verse of this Psalm is a sweet prayer, and so spiritual that it is almost as commonly used in Christian worship as the apostolic benediction.

"David could not bear it that a word or a thought of his should miss acceptance with God. It did not satisfy him that his actions were well witnessed unto men on earth, unless his very thoughts were witnessed to by the Lord in heaven."—*Joseph Caryl*.

"The best of men have their failing, and an honest Christian may be a weak one; but weak as he may be, the goodness and the sincerity of his heart will entitle him to put the petition of this verse, which no hypocrite or cunning deceiver can ever make use of."—*Thomas Sherlock*.

Closet Promise.—Delight thyself also in the Lord; and He shall give thee the desires of thy heart.—Psalm xxxvii. 4.

We often hear this promise quoted without its conditional precept. But we have no right thus to quote it. On our knees before God let us examine ourselves as to every part of this condition. Perhaps *here* has been our trouble.

Oh, blessed life!—the heart at rest
When all without tumultuous seems—
That trusts a higher will, and deems
That higher will, not mine, the best.

Oh, blessed life!—heart, mind, and soul,
From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control.

—W. T. Matson.

THE CHILDREN'S CORNER.

Breakfast Motto.—To him that overcometh will I give to eat of the tree of life.—Rev. ii. 7.

Weekly Proverb.—Since thou art not sure of a minute, throw not away an hour.—*Poor Richard*.

DAILY BIBLE READING.—SCENES IN THE LIFE OF ELIJAH.

Sunday.—Elijah Fed by the Ravens.—1 Kings xvii. 1-16.

Monday.—Elijah Works a Miracle.—1 Kings xvii. 17-24.

Tuesday.—Elijah before Ahab.—1 Kings xviii. 1-16.

Wednesday.—Halting between Two Opinions.—1 Kings xviii. 17-40.

Thursday.—The Sound of Rain.—1 Kings xviii. 41-46.

Friday.—The Still Small Voice.—1 Kings xix. 1-18.

Saturday.—Elijah's Ascent to Heaven.—2 Kings ii. 1-11.

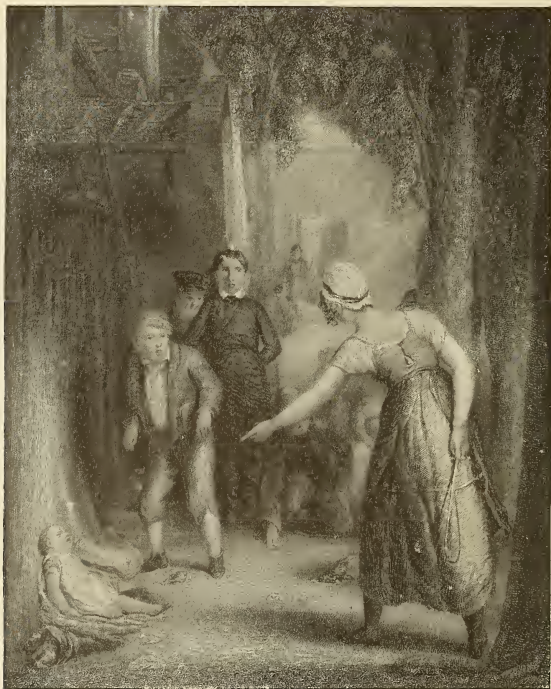
TRUANTS.

When the sun was tired and slipped behind a
cloud,
All the little rain-drops gathered in a crowd,
Whispering together, "He will never know.
Let us take a holiday. Let us fall below."

When the sun was rested and wandered out he
found
All the little rain-drops fallen to the ground.
"Well," he thought, "I'm sorry, but I'll try to
smile,
That will bring them back again in a little
while."
—*Selected*.

Be courteous.—1 Pet. iii. 8.

I want to talk once more on this same text. I think it very important! One of the best ways to be courteous is to *be polite*. Did you ever see a well-dressed boy or girl compel a woman carrying a big basket or bundle to step off the sidewalk? I have; and I have said to myself at such a sight, "You haven't a particle of politeness in you. If you had, you would pity that burdened woman and get out of her way." If I have such an impolite boy or girl among my readers, I wish they would learn a lesson from the following incident: Two boys, the one a gentleman's son and the other the son of a poor widow, applied to a merchant for a situation, but the latter was chosen. Why? I will tell you. Just as the two boys came in, a poor ragged girl fell on the icy sidewalk, and lost her pennies, and cried bitterly. The first boy laughed rudely; but the other helped her up, and, fishing in the gutter for the pennies, found one, and replaced the other from his own



THE NEGLIGENT BOY.

purse. The merchant observed all; and, although the first had strong letters of recommendation, and the other none, the poor boy's politeness secured him the place. It always *pays* to be polite. A little girl said she had found a new key to unlock people's hearts. It was the little word "*Please*." It is a key that fits the lock of everybody's heart.

THE NEGLIGENT BOY.

The Bible teaches us to *obey* our parents. That means, we are to mind what they tell us, and do it. The "Negligent Boy" has not done that. When his mother, who told him to take care of the baby, was out of sight, he laid the baby down on the ground and went to playing marbles. Now, when his mother comes with whip in hand to punish him, how frightened he is!

I once read of a mother who was going on the train from New York to Ohio. She had with her two children, a boy and a girl. The children didn't seem to mind much what their mother said. After a while she opened a basket, and drew out a *rope*, about a yard long, and as thick as one's little finger. It had a knot on each end of it; and she doubled it up, and held it in her hand, and shook it at the children whenever she told them to do anything. She would say: "John, sit down there," and shake the rope at him. Down John would sit. "Mary, move over into that other seat." Mary obeyed instantly. She knew what would come if she didn't. Now, these children *obeyed* their mother, but did they *honor* her? No. They didn't honor their mother; they honored the *rope*. That kind of obedience might be called *rope's-end obedience*. It isn't good for much. The motive that leads to it is the fear of punishment. This is a wrong motive. We ought to obey our parents, because it is the will of God that we do so; and because we love them. These are proper motives.

ELEVENTH WEEK.

PEARL TEXT.—Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.—Matt. xxv. 21.

Far better in its place the lowliest bird
Should sing aright to Him its lowliest song,

Than that a seraph strayed should take the word
And sing his praises wrong.—*Jean Ingelow.*

Christ seeketh your help in your place; give Him your hand.—*Rutherford.*

True devotion consists in doing all God's will precisely at the time, in the situation, and under the circumstances He has placed us.—*Fenelon.*

He is a good wagoner that can turn in a little room. To live well in abundance, is the praise of the estate, not of the person. I will study how to give a good account of my little, rather than how to make it more.—*Bishop Hall.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE WHITE-ROBED THRONG.—Rev. vii. 9-17.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying

unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

A minister of the Gospel was one day visiting a pious old woman who was in the poor-house. While conversing with her on the comforts, prospects, and rewards of religion, he saw an unusual lustre beaming from her countenance, and the calmness of Christian triumph glistening in her eye. Addressing her by name, he said: "Will you tell me what thought it was that passed through your mind which was the cause of your appearing so

joyful?" The reply was, "Oh, sir, I was just thinking what a change it will be from the poor-house to heaven!"

"No man can guard himself against suffering in a world that is sin-smitten and shrouded with troubles; in a world where God educates men by trials and afflictions; in a world where there is an endless funeral march, and where sorrow beats the drum to which all men in the procession keep step. In such a world men must suffer, and suffer to the end. But oh, the cleansing of suffering! God grant that we may have the cleansing, and not the baptism alone. God grant that there may be such a cleansing that by-and-by, in some future world, another revelator shall stand and see you and yours shouting in the throng of ineffable glory, and, being asked, 'Who are these, and whence came they?' shall say of them and you, 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'"—*H. W. Beecher.*

Closet Promise.—In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John xiv. 2, 3.

My heart is turning homeward. Each red sun
That sets behind the mountains, brings to
mind
My Father's house; where, when the journey's
done,

These pilgrim footsteps shall sweet resting
find;
Oh! sunless, moonless city!—yet so bright!
Thy Maker and thy Builder is thy light!

Often, in blessed dreams, I hear the flow
Of the life river thro' thy golden street;
I hear the voice of harpers, with their harps
Forever praising at Jehovah's feet;
I see thy jasper walls, so high and fair,
Thy twelve pearl gates—the angel watchers
there.

All thy foundations are of precious stones,
Thou wondrous dwelling of the saved and
blest!

Where saints and martyrs blend in joyous tones
Great triumph-songs of glory and of rest;
City of many mansions! 'tis in thee
Mine Elder Brother keeps a place for me.

He, who went down to darkest depths of woe,
Who left the Father's bosom for my sake;
Whose matchless love no seraph tongue may
show,

Who slept in death that I to life might wake,
My risen Lord, my Saviour, and my King,
Shall His redeemed unto His city bring.

Oh! blessed thought of comfort; each swift day
But brings me nearer to my heart's dear
home;

Then shall the former things have passed away.
To that high noon no evening shadows come;
Pass on, brief earthly hours!—or dark or bright
I question not—the end is peace and light.

—*Mrs. Lizzie Fenner Baker.*

MONDAY.

THE CRY OF THE HUNTED SOUL.—Psalm cxl.

1 Deliver me, O LORD, from the evil man:
preserve me from the violent man;

2 Which imagine mischiefs in *their* heart;
continually are they gathered together *for* war.

3 They have sharpened their tongues like a

serpent; adders' poison *is* under their lips.
Selah.

4 Keep me, O LORD, from the hands of the
wicked; preserve me from the violent man;
who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the way side; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.

9 *As for* the head of those that compass me

about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

“David was hunted like a partridge upon the mountains, and seldom obtained a moment's rest. This is his pathetic appeal to Jehovah for protection, an appeal which gradually intensifies into a denunciation of his bitter foes. With this sacrifice of prayer he offers the salt of faith; for in a very marked and emphatic manner he expresses his personal confidence in the Lord as the Protector of the oppressed, and as his own God and Defender. Few short psalms are so rich in the jewelry of precious faith.”—*C. H. Spurgeon*.

The persecuted man turns to God in prayer; he could not do a wiser thing. It is a common thing for good men to be assailed by enemies: David was attacked by Saul, Doeg, Ahithophel, Shimei, and others; even Mordecai sitting humbly in the gate had his Haman; and our Lord, the Perfect One, was surrounded by those who thirsted for His blood. We may not, therefore, hope to pass through the world without enemies, but we may hope to be delivered out of their hands, and preserved from their rage, so that no real harm shall come of their malignity. This blessing is to be sought by prayer, and expected by faith.

Closet Promise.—Through God we shall do valiantly: for He it is that shall tread down our enemies.—Psalm lx. 12.

Mr. Spurgeon says: “Whether we meet the foe in the open field or leap upon them while they lurk behind the battlements of a city, we shall by God's grace defeat them in either case; if they hem us in with living legions, or environ us within stone walls, we shall with equal certainty obtain our liberty. Such feats we have already performed, hewing our way at a run through hosts of difficulties, and scaling impossibilities at a leap. God's warriors may expect to have a taste of every form of fighting, and must, by the power of faith, determine to quit themselves like men, but it behooves them to be very careful to lay all their laurels at Jehovah's feet, each one of them saying, ‘By my God’ have I wrought this valiant deed. Our *spoila*



PARABLE OF THE TEN VIRGINS.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.—*Matt.* xxv. 1.

optima, the trophies of our conflicts, we hereby dedicate to the God of battles, and ascribe to Him all glory and strength."

TUESDAY.

A WONDERFUL PROMISE.—Joel ii. 18–32.

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the

caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and that I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

"I will pour out my Spirit upon all flesh" (ver. 28).

The preceding part of the Book of Joel is taken up with a prediction relative to a great judgment that was to descend upon Judah in the shape of a large army of locusts. The desolation that it was to cause is vividly depicted in chapter i.; and in chapter ii. the coming of that host is set forth with wonderful power. It is well worth reading simply as a poetical gem. In view of this impending judgment, Joel urges the priests to call a solemn assembly, to gird themselves with sackcloth, to proclaim a solemn fast, to turn to the Lord with all their hearts, and to beseech Him to spare His heritage.

If this be sincerely done, then he assures them that their punishment shall be stayed; and further, that a greater blessing still is in store for them—a spiritual experience such as never had been known.

"And it shall come to pass *afterwards*." "To us," says Otto Schmoller, "the Afterward has become Now," and, he sadly adds, "To many it is only

a Once, a Formerly!" We shall lose the main benefit of the study of prophecy unless we keep in mind the fact that what was to the prophets a mere vision is to us, in many instances, actual history. And this particular prediction was not exhausted by the outpouring upon the day of Pentecost, but is still manifest in gracious showers of divine grace wherever the people are ready to receive such copious manifestations of the Holy Spirit. The Spirit does not come except to those who long for His coming. "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. xlv. 3). This divine rain never comes upon any soul that is not parched with desire to receive it—and it never fails to come to him who cries out for it because of his spiritual drought. It is not a "Once," nor a "Formerly," but a "Now"—as any one can test for himself.

Closet Promise.—For your heavenly Father knoweth that ye have need of all these things.—Matt. vi. 32.

Nobody else knows as God knows. He knows hundreds of things that nobody else can know. He knows many things that nobody else ought to know. He knows many experiences that you will not tell, and many that you do not understand. Naked and open are you before Him with whom you have to do. There is no sorrow so deep, there is no darkness so profound, there is no complication of circumstances so entangling, but that you may say, "There is nothing that affects me which my heavenly Father does not know."—*H. W. Beecher.*

WEDNESDAY.

"FISHERS OF MEN."—Luke v. 1-11.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret.

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed

a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

In this parable we have *the three F's—Failure, Faith and Fortune.*

I. *Failure*—"Toiled—nothing." They toiled hard—dropping their nets and drawing them up again, empty. *Failure.* "And this is the word which many pastors and Christian workers may feel themselves obliged to write underneath many of their undertakings and efforts. But God holds us responsible only for duties, never for results."—*T. L. Cuyler.*

II. *Faith*—"Nevertheless, at Thy word," etc. "There spake out a resolute and a relying Faith. Faith set the bow of Peter's little smack right towards the deep water, and then laid hold of the oar. This is precisely the same thing which we pastors, and Sunday-school teachers, and parents must do straightway. Invite Jesus into our undertakings, for we cannot fail if He is with us in the boat. Then let us pull out into the deep water of thorough, conscientious, faithful work. The fish are in the deep water, not near the shore."—*T. L. Cuyler.*

III. *Fortune.* Lo, a multitude of fishes. The net breaking. The other smack comes up and saves the load. The loaded boats are pulled ashore, and the happy day's work ends in a *fulness of blessing.*

Closet Promise.—Let us not be weary in well doing: for in due season we shall reap, if we faint not.—Gal. vi. 9.

—Though to-day may not fulfill
All thy hopes, have patience still;

For perchance to-morrow's sun
Sees thy happier days begun.

—*P. Gerhart.*

THURSDAY.

A PENITENTIAL PSALM.—Psalm xxv.

1 Unto thee, O LORD, do I lift up my soul.
2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright is the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it is great.

12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the LORD is with them that fear him; and he will shew them his covenant.

15 Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain;
and forgive all my sins.

19 Consider mine enemies; for they are
many; and they hate me with cruel hatred.

20 Oh keep my soul, and deliver me; let me
not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve
me; for I wait on thee.

22 Redeem Israel, O God, out of all his
troubles.

This is the second of the seven Penitential Psalms. "It is the mark of a true saint that his sorrows remind him of his sins, and his sorrow for sin drives him to his God."

Our eyes instinctively fix themselves upon that familiar 14th verse—"The secret of the Lord is with them that fear him; and he will shew them his covenant."

"Some read it 'the friendship:' it signifies familiar intercourse, confidential intimacy, and select fellowship. This is a great secret. Carnal minds cannot guess what is intended by it, and even believers cannot explain it in words, for it must be felt to be known."—*C. H. Spurgeon*.

"The truth and sincerity of God to his people appears in the openness and plainness of his heart to them. A friend that is close and reserved, deservedly comes under a cloud in the thoughts of his friend; but he who carries, as it were, a window of crystal in his breast, through which his friend may read what thoughts are writ in his very heart, delivers himself from the least suspicion of unfaithfulness. Truly, thus open-hearted is God to his saints."—*William Gurnall*.

Closet Promise.—He ever liveth to make intercession for them.—
Heb. vii. 25.

Jesus is always near us, and we may always lift our hearts to Him in prayer, and He will plead for us before our Father. Wonderful compassion! the Son of God pleading our feeble petitions! Through Him alone can we hope to secure an answer to our prayers, but if we only ask *believing*, all things shall be given unto us.

FRIDAY.

POWER TO FORGIVE.—Mark ii. 1-17.

1 And again he entered into Capernaum after
some days; and it was noised that he was in
the house.

2 And straightway many were gathered to-
gether, insomuch that there was no room to re-
ceive *them*, no, not so much as about the door:
and he preached the word unto them.

3 And they came unto him, bringing one sick
of the palsy, which was borne of four.

4 And when they could not come *nigh* unto
him for the press, they uncovered the roof where

he was: and when they had broken *it* up, they
let down the bed wherein the sick of the palsy
lay.

5 When Jesus saw their faith, he said unto
the sick of the palsy, Son, thy sins be forgiven
thee.

6 But there were certain of the scribes sitting
there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphem-
ies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in

his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier, to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way unto thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

What encouragement there is in this lesson for us to try and bring our friends to Christ! Observe that it was *their* faith! No doubt the man himself had faith, but it was to their faith that Jesus made response. The letting down of the mat, with its pinched and shrunken burden, the uncovered roof, the eager faces around the jagged opening, all told most eloquently of the faith which had animated *them*. All this made an appeal which the Saviour could not resist—nay, to which He loved to respond. Not less ready is Jesus to answer such faith now. Let any one have the faith that is undiscouraged by obstacles, and that will *work* to bring its loved ones into the presence of the Saviour, and, seeing such faith, He will say as He did then, “Son, thy sins are forgiven.”

How glorious is the manifestation of the divine feeling! God is on the side of sinners for the purposes of rescue. Jesus sat at meat with publicans and sinners. While He rebuked the proud, haughty, and hard-hearted Pharisees, with what tenderness did He address those who stood in darkness, and throw upon them the first ray of light, doubtless, that they had received from the day that they forsook their father's and mother's house. “There is more beauty, more royalty, more divinity in the way in which Christ treated the poor sinning woman who knelt at His feet, than there is in the conception of God sitting crowned with light upon the white throne of the eternal heavens.”—*H. W. Beecher*.

Closet Promise.—I will forgive their iniquity, and I will remember their sin no more.—Jer. xxxi. 34.

“My sins, my sins, my Saviour,
They take such hold on me,
I am not able to look up,
Save only, Christ, to thee:

9

“In thee is all forgiveness,
In thee abundant grace,
My shadow and my sunshine
The brightness of thy face.

"Therefore my songs, my Saviour,
E'en in this time of woe,
Shall tell of all thy goodness
To sinful man below—

"Thy goodness and thy favor,
Whose presence from above
Rejoice those hearts, my Saviour,
That live in thee and love."

SATURDAY.

EVIL SPEAKING.—James iv.

1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the Scriptures saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* doubleminded.

9 Be afflicted, and mourn, and weep: let

your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

"Speak not evil one of another, brethren" (ver. 11). This is one of the most difficult of His commandments. The more difficult, the more need of grace; and the more need, the more full the supply.

"Well might St. Paul say, 'Put them in mind to speak evil of no man,' for do we not easily fail to keep this in mind? The command is 'exceeding broad;' let us not seek to narrow it, but humbly bow to our Master's distinct orders in all their exactness. Do we really *wish* to know them fully, that we may obey fully? Then what are they? 'Speak evil of *no* man.' Shall we venture practically to say, 'Yes, Lord, *except* of So-and-so?'

"'Laying aside *all* evil speaking.' Does not this include the very least? 'Let *all* bitterness, . . . and evil speaking be put away from you;' then does He give us leave to cherish even one little hidden root of that bitterness from which the evil speaking springs? 'Put away' implies resolute action in the matter—have we even *tried* to 'put away *all*?'"—F. R. Havergal.

"Resist the devil, and he will flee from you" (ver. 7). "*How* resist?"

By a full, blushing, spiritual healthiness. Insects and aphides gather on sickly plants; healthy ones resist them. So is it in the Christian life.

Closet Promise.—If we love one another, God dwelleth in us, and His love is perfected in us.—1 John iv. 12.

It is great wisdom not to be rash in thy doings, nor to stand stiffly in thine own conceits.

As also not to believe every thing which thou hearest, nor immediately to relate again to others what thou hast heard or dost believe.

Consult with him that is wise and of sound judgment, and seek to be instructed by one better than thyself, rather than to follow thine own inventions.—*Thomas A' Kempis.*

THE CHILDREN'S CORNER.

Breakfast Motto.—The barrel of meal shall not waste, neither shall the cruse of oil fail.—1 Kings xvii. 14.

Weekly Proverb.—Fear to do ill, and you need fear nought else.—*Poor Richard.*

DAILY BIBLE READING.—SCENES IN THE LIFE OF ELISHA.

Sunday.—The Naughty Children that Mocked Elisha.—2 Kings ii. 12-25.

Monday.—Opening Channels for the Waters.—2 Kings iii. 1-27.

Tuesday.—The Pot of Oil that Paid a Debt.—2 Kings iv. 1-7.

Wednesday.—A Dead Boy Raised to Life.—2 Kings iv. 8-37.

Thursday.—The Poisoned Pottage Made Good.—2 Kings iv. 38-44.

Friday.—Naaman and the Little Maid.—2 Kings v. 1-19.

Saturday.—The Do-Nothings.—2 Kings v. 20-27.

LUCK.

"If the face in the moon
Wear a frown—alas,
Luck will be poor till the month shall pass!
If the face in the moon
Wear a smile—why, then,
Luck will be good, till it frown again."

So runs a verse
That I used to say;
I have learned it, since,
In another way:

"If a face be marred
By a frown—alas,
Luck will be poor till the frown shall pass!
If a face be bright
With a smile—why, then,
Luck will be good till it frowns again."

If the first be true
'Twould be hard to say;
But the last, if you will,
You can prove, each day.
—*H. R. Hudson, in "Wide Awake."*

In honor preferring one another.—Rom. xii. 10.

You have all, I suppose, read of Jack the Giant Killer. That story was written to teach children that, all along the years of their early lives, they have got to fight giants. To-day I want to tell you about one of these giants. We have only one mouth because we don't have to eat for anybody else, but we have two ears and two eyes and two hands, because we have to help other people. But this giant has only one ear and one eye and one hand—just enough to do for *himself* and nothing more. He comes when you have got a great big apple and somebody else wants a bite, or when father has given you some money and you don't know whether to spend it all for yourself, or part of it for somebody else. If I had a mirror I could show him to you. It is *self*. Selfishness is the big giant. And he bothers everybody. A plate of apples was being passed to some children, when a little girl took a fine red one. Her next neighbor cried, "How greedy you are to take the largest! I meant to take that myself." You see neither of them remembered our text, "preferring one another." The best way to deal with this giant is to shoot him as soon as you see him coming.

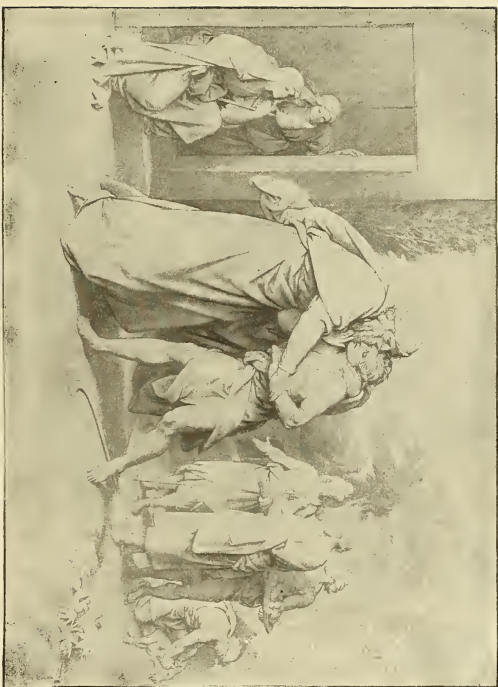
THE PRODIGAL SON.

Come home! come home!
You are weary at heart,
For the way has been dark,
And so lonely and wild.
O prodigal child!
Come home! oh come home!

Come home! come home!
From the sorrow and blame,
From the sin and the shame,
And the tempter that smiled,
O prodigal child!
Come home! oh come home!

Come home! come home!
There is bread and to spare,
And a warm welcome there.
Then, to friends reconciled,
O prodigal child!
Come home! oh come home!

—Mrs. Ellen H. Gates.



PARABLE OF THE PRODIGAL SON.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.—*Luke* xv. 20. (154)

TWELFTH WEEK.

PEARL TEXT.—Be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12 : 2.

Yes, fair as the syren, but false as her song,
Are the world's painted shadows, that lure us
along;
Like the mist on the mountain, the foam on the
deep,

Or the voices of friends that we greet in our
sleep,
Are the pleasures of earth.

—Mrs. S. J. Hale.

He buys honey too dear who licks it from thorns.—*Sel.*

It is a poor relief from sorrow to fly to the distractions of the world ; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting-place on its topmost wave, as the child of sorrow seek a place of repose amid the bustling cares and intoxicating pleasures of earth and time.—*Dr. Spring.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE OMNISCIENT.—Psalm cxxxix.

1 O LORD, thou hast searched me, and known
me.

2 Thou knowest my downsitting and mine
uprising ; thou understandest my thought afar
off.

3 Thou compassest my path and my lying
down, and art acquainted with all my ways.

4 For *there is* not a word in my tongue, *but*,
lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before,
and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me ;
it is high, I cannot attain unto it.

7 Whither shall I go from thy spirit ? or
whither shall I flee from thy presence ?

8 If I ascend up into heaven, thou *art* there :
if I maketh my bed in hell, behold, thou *art*
there.

9 *If* I take the wings of the morning, and
dwell in the uttermost parts of the sea ;

10 Even there shall thy hand lead me, and
thy right hand shall hold me.

11 If I say, Surely the darkness shall cover
me ; even the night shall be light about me.

12 Yea, the darkness hideth not from thee ;
but the night shineth as the day : the darkness
and the light *are* both alike *to thee.*

13 For thou hast possessed my reins : thou
hast covered me in my mother's womb.

14 I will praise thee ; for I am fearfully and
wonderfully made : marvellous *are* thy works ;
and *that* my soul knoweth right well.

15 My substance was not hid from thee,
when I was made in secret, and curiously
wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet
being imperfect ; and in thy book all my mem-
bers were written, *which* in continuance were
fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto
me, O God ! how great is the sum of them !

18 *If* I should count them, they are more in
number than the sand : when I awake, I am
still with thee.

19 Surely thou wilt slay the wicked, O God :
depart from me therefore, ye bloody men.

20 For they speak against thee wickedly,
and thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate
thee ? and am not I grieved with those that
rise up against thee ?

22 I hate them with perfect hatred : I count
them mine enemies.

23 Search me, O God, and know my heart :
try me, and know my thoughts ;

24 And see if *there be any* wicked way in
me, and lead me in the way everlasting.

"The brightness of this psalm is like unto a sapphire stone, or Ezekiel's 'terrible crystal;' it flames out with such flashes of light as to turn night into day. Like a Pharos, this holy song casts a clear light even to the uttermost parts of the sea, and warns us against that practical atheism which ignores the presence of God, and so makes shipwreck of the soul."—*C. H. Spurgeon.*

"Note how the psalmist makes his doctrine personal: he saith not, 'O God, thou knowest all things;' but 'thou hast known *me*.' It is ever our wisdom to lay truth home to ourselves. How wonderful the contrast between the observer and the observed! Jehovah and me! Yet this most intimate connection exists, and therein lies our hope."—*C. H. Spurgeon.*

"So far from thinking it a hardship to be subject to this scrutiny, he counts it a most valuable privilege. However others may regard this truth, '*to me*,' my judgment and my feelings, 'how costly,' valuable, '*are thy thoughts*,' that is, thy perpetual attention to me."—*Joseph Addison Alexander.*

My path and my pallet, my running and my resting, are alike within the circle of Thine observation. I may leave Thy path, but Thou never leavest mine. I may sleep and forget Thee, but Thou dost never slumber, nor fall into oblivion concerning Thy creatures.

Closet Promise.—He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler.—Psalm xci. 4.

O merciful One!
When men are farthest, then Thou art most
near;
When men pass coldly by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me, and its holy light
Shines upon my lowly dwelling-place,
And there is no more night.

On bended knee
I recognize Thy purpose clearly shown;
My vision Thou hast dimmed that I might see
Thyself—Thyself alone.

I have naught to fear.
This darkness is a shadow of Thy wing;
Beneath it I am almost sacred; here
Can come no evil thing.

—*John Milton.*

MONDAY.

DORCAS.—Acts ix. 32-43.

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the

body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Dorcas is the first woman, after the names in the gospel, whose name is mentioned in the history of the Church. She was a "disciple," that is, a follower of the Lord Jesus, and a woman of eminent piety. Her life "was full of good works and almsdeeds which she did." What a beautiful testimonial is this to go down to all generations! How far above all memorials of worldly fame and greatness!

"The work of Dorcas was personal. This is the most precious kind of benevolence, both to the giver and receiver. She knew each widow whom she clothed, each child whom she fed. Possibly she had not much money to bestow; but she contributed visits of sympathy, looks of love, and works of skill. There is a strange power in personal contact and sympathy. The poor, the dependent, and the distressed often value it more than money. The kind look and the loving word are more highly appreciated than the smoking meal, the warm garment, or the glittering silver."—*R. R. Meredith, D. D.*

Her goodness was *abundant*. She "was full of good works." They were not occasional with her. They were a full and everflowing stream—overflowing its banks and fertilizing the neighboring regions.

Her goodness has immortalized her. She lived in a comparatively small and unimportant town, and there was nothing magnificent to worldly view in her simple deeds of charity; but it has pleased God to leave on record for all ages the history of her humble yet bright example. Let no "Dorcas" think that her charities are unnoticed or unregarded in heaven. If they spring from genuine love, first to Christ, and then to those for whom He gave His life, they are all written there.

Closet Promise.—He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom.—Isa. xl. 11.

"And a blessed truth it is when the Holy Spirit writes it on the soul: The Saviour is mine, and I am His. All to me that a shepherd can be to His sheep, all to me that God can be to a creature: He thinks of me, He cares for me, He shelters me, He understands me, He is as much mine, and

as really, as if I were with Him this moment in heaven, faultless before the presence of His glory.”—*Rev. A. W. Thorold.*

TUESDAY.

THE INFANT MESSIAH.—Matt. ii. 1–23.

1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a

dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

“Worshipped Him—gold and frankincense and myrrh.” *“Action, Prayer, Sorrow:* I. Gold may be taken as representing our material wealth. All, work, all material, have their worth in gold. This oblation represents the efficiency of that which is external to us, and can be detached from us. II. The frankincense is a substance which, once kindled, sends up sweet clouds to the sky. It is the symbol of religious thought directing itself lovingly

and longingly towards God. It typifies what is inward. There is a life of contemplation as well as of action. III. The last offering completing the text is myrrh. This stands for sorrows; in this we are equal before God. We can offer to Him our pains and repentance."—*M. Dix.*

From this visit of the magi has grown up our idea of keeping Christmas *with gifts*. Give the best you have to Jesus. It matters not how poor the offering be, if it is the best you can give. Did you ever think that there is not, in the whole New Testament, one caution or guard against our over-trusting and overexalting Christ? Be not afraid to worship Him. Love on, trust on, worship on.

Closet Promise.—The Lord hath laid on Him the iniquity of us all.—Isa. liii. 6.

This burden is never divided. He took it *all*, every item, every detail of it. On Jesus it has been laid, on Him who alone could bear the intolerable burden; therefore it is *not* upon His justified ones who accept Him as their sinbearer.

"On Thee, the Lord
My mighty sins hath laid;
And against Thee Jehovah's sword

Flashed forth its fiery blade.
The stroke of justice fell on Thee,
That it might never fall on me."

WEDNESDAY.

THE CALL OF ABRAHAM.—Gen. xi. 31, 32; xii. 1-10.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years; and Terah died in Haran.

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

At some time in our lives a call from God sends its trumpet tone through

each of our souls, as it did when Abraham heard it, and he went forth with the future stretching broad and far before him. Abraham's emigration teaches by example precisely the same profound and universal lesson of spiritual life which Jesus taught in words: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." St. Francis of Assisi, and many like him, have read this evangelical call to renounce the world too literally. Nevertheless, if we would choose and pursue the heavenly country to which God is calling us, there must be in the heart of each of us a virtual leaving of father and mother, a forsaking of all that we have, in order to be Christ's followers.

Abraham showed his faith by his prompt, unquestioning obedience. He asked no questions—required no pledges. "By faith," it is said in the Epistle to the Hebrews, "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went," He believed that God would lead him into no mean country. It is because we distrust God's leadings that so frequently we get into places that are barren.

Closet Promise.—Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.—Matt. xix. 29.

"For Jesus' sake," all sin forgiven! "For Jesus' sake," sweet rest!
'Tis this glad word has wooed and won my heart to love Him best.
His praise I sing, my Lord! my King! who died my peace to make;
And all the day, and all the way, an echo in my heart shall say,
"For Jesus' sake."

"For Jesus' sake!" These precious words shall be like pinions swift
To waft my prayers through heaven's gate, and bear back many a gift.
Each answer free God sends to me, then joyfully I'll take,
And all the day, and all the way, an echo in my heart shall say,
"For Jesus' sake!"

When often like a wayward child I murmur at His will,
Then this sweet word, "For Jesus' sake," my restless heart can still.
I bow my head; and, gently led, His easy yoke I take!
And all the day, and all the way, an echo in my heart shall say,
"For Jesus' sake!"

In suffering sore, or toilsome task, His burden light I'll bear;
"For Jesus' sake" shall sweeten all, till His bright home I share;
And then this song, more sweet, more strong, in heaven my heart shall wake;
Led all the way, till that glad day, eternally my heart shall say,
"For Jesus' sake."

—*Georgiana M. Taylor.*

THURSDAY.

THE "HOW LONG PSALM."—Psalm xiii

1 How long wilt thou forget me, O LORD?
for ever? how long wilt thou hide thy face
from me?

2 How long shall I take counsel in my soul,
having sorrow in my heart daily? how long
shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God:
lighten mine eyes, lest I sleep the *sleep of*
death;

4 Lest mine enemy say, I have prevailed
against him; *and* those that trouble me rejoice
when I am moved.

5 But I have trusted in thy mercy; my heart
shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath
dealt bountifully with me.

This Psalm is the language of that much-trying man of God, David, and "is intended to express the feelings of the people of God in those ever-returning trials which beset them. If the reader has never yet found occasion to use the language of this brief ode, he will do so ere long, if he be a man after the Lord's own heart." This Psalm readily divides itself into three parts: the question of anxiety (1, 2); the cry of prayer (3, 4); the song of faith (5, 6).

"The departures of God from true believers are never final; they may be tedious, but they are temporary. . . . 'For a small moment have I forsaken thee; but with great mercies will I gather thee;' here is not only a gathering after a forsaking, but '*great mercies*' to make amends for '*a small moment*.' He who hath engaged to be our God forever, cannot depart forever."—*Timothy Cruso*.

How far different is the end of this Psalm from the beginning! "Lo, the rain is over and gone, and the time of the singing of birds is come. The mercy-seat has so refreshed the poor weeper, that he clears his throat for a song."

Closet Promise.—The steps of a good man are ordered by the Lord, and He delighteth in his way; though he fall, he shall not be utterly cast down, because the Lord upholdeth him with His hand.—Psalm xxxvii. 23-24.

Whate'er my God ordains is right,
His will is ever just;
Howe'er He orders now my cause
I will be still and trust.
He is my God,
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all.

Whate'er my God ordains is right,
He never will deceive;
He leads me by the proper path,
And so to Him I cleave,
And take content
What he hath sent;
His hand can turn my griefs away,
And patiently I wait His day.

S. Rodigast, 1675.

FRIDAY.

HIS BANNER.—Sol. Song ii.

1 I *am* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banqueting house, and his banner over me *was* love.

5 Stay me with flagons, comfort me with apples; for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing of *birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that spoil the vines; for our vines *have* tender grapes.

16 My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

“Banner usually signifies a standard or ensign, a declaration by an army of ability to defend themselves against the enemy (Sol. Song vi. 4; Psa. xx. 5). It is a sign of authority. 1. But here (ver. 4) it means a beckoning welcome to Christ’s love and sheltering care. Conquered by His love, His banner over us is the pledge of Omnipotent protection; the forces and resources of His love are ours. Hence, beneath His banner, life becomes a banquet of bliss and conscious safety.

“2. *His banner of love* also indicates the country to which our loyalty is henceforth pledged, to which we are going, the eternal abode of love. Under it, the unseen forces of God are our sworn defenders. Hence our banquet triumphs (Rom. viii. 37).”—*Rev. John Parker.*

Beneath our nation’s flag the feeblest child is safe. So am I beneath His banner and cross.

“My beloved spake, and said unto me, Rise up, my love, my fair one, and come away” (ver. 10). What a loving call!

“Rise up and come away from all that pollutes and separates you from Him.” “Shake thyself from the dust, and arise!” “Arise, shine, for thy Light is come!”

Closet Promise.—The Lord God is my strength.—Hab. iii. 19.

"The Lord my strength!" Yea, day by day
 I prove this changeless word of Thine;
 And ever, with more childlike trust,
 I rest upon the Arm Divine.
 And every prayer hath deeper faith
 As upward wings its flight to Thee—
 My soul upon "The Lord thus saith,"
 Builds sure as Thine eternity.

"The Lord my strength!" Earth brings her
 load
 Of crowding cares my heart to press,
 And often 'mid the hurrying round
 Of human duty, do I bless
 Thee, O my King, that Thou hast given
 A promise like Thyself so sure—
 A bond which never may be riven
 As long as life and time endure.

—Mrs. Lizzie Fenner Baker.

SATURDAY.

A JEALOUS GOD.—Nahum i.

1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers; Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make

an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

"God's jealousy is twofold. It is an intense love, not bearing imperfections or unfaithfulness in that which it loves, and so chastening it; or not bearing the ill-dealings of those who would injure what it loves, and so destroying them. To Israel He had revealed Himself, as *a jealous God, visiting iniquity but shewing mercy*; here, as jealous for His people against those who were purely His enemies and the enemies of His people, and so His jealousy burneth to their destruction, in that there is in them no good to be refined, but only evil to be consumed."—E. B. Pusey, D. D.

But those who come to "trust in the Lord," will find Him their "Stronghold" (ver. 7) and impregnable Fortress in every time of trouble and danger, and He will make it appear that He approved and favored them; while His

enemies shall be carried away as with a flood, into the blackness of darkness and despair.

"*He knoweth them that trust in Him ;*" so as to save them, as Rahab was saved when Jericho perished, and Lot out of the midst of the overthrow of Sodom, and Hezekiah from the host of Sennacherib. He *knoweth* them with an individual, ever-present knowledge. He says not only, "He shall own them," but He ever *knoweth them*.

Closet Promise.—Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.—Isa. xlix. 15.

"Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt Him not!
Always hath the daylight broken,
Always hath He comfort spoken;
Better hath He been for years
Than thy fears.

"Therefore, whatsoe'er betideth,
Night or day,
Know His love for thee provideth
Good alway:

Crown of sorrows gladly take,
Grateful wear it for His sake;
Sweetly bending to His will,
Lying still.

"To His own thy Saviour giveth
Daily strength,
To each troubled soul that liveth
Peace at length.
Meekest lambs have largest share
Of the tender Shepherd's care;
Ask Him not, then, 'When?' or 'How?'
Only bow!"

THE CHILDREN'S CORNER.

Breakfast Motto.—Having food and raiment, let us be therewith content.—1 Tim. vi. 8.

Weekly Proverb.—Let DECENCY be all thy pride.—*Poor Richard*.

DAILY BIBLE READING.—SCENES IN THE LIFE OF ELISHA.

Sunday.—Elisha Makes an Iron Axe Swim.—2 Kings vi. 1-7.

Monday.—The Unseen Army in the Sky.—2 Kings vi. 8-23.

Tuesday.—A Great Famine.—2 Kings vi. 24-33.

Wednesday.—Elisha Prophesies Plenty.—2 Kings vii. 1-20.

Thursday.—A Woman who Got Back All She Lost.—2 Kings viii. 1-6.

Friday.—Elisha's Sick-Bed.—2 Kings xiii. 14-19.

Saturday.—Elisha's Bones Raise up a Dead Man.—2 Kings xiii. 20-25.

ONLY ONE.

Who knows of the steps it takes
To keep the home together,
Who knows of the work it makes?
Only one—the mother.

Who listens to childish woes
Which kisses only smother,
Who's pained by naughty blows?
Only one—the mother.

Who knows of the untiring care
Bestowed on baby brother,
Who knows of the tender prayer?
Only one—the mother.

Who knows of the lessons taught
Of loving one another,
Who knows of patience sought?
Only one—the mother.

Who knows of the anxious fears
Lest darling may not weather
The storm of life in after years?
Only one—the mother.

Who kneels at the throne above
To thank the heavenly Father
For that sweetest gift—a mother's love?
Only one—the mother.

—*Home Journal.*

Thou shalt not steal.—Ex. xx. 15.

This is the Eighth Commandment. It is very short and very simple. It is so plain that the youngest scholar in an infant school can tell what it means. There are two things for us to do, if we would keep this commandment. First, *We must pray to God to keep us from temptation.* Second, *We must resist little temptations.* I remember reading once about a man who was going to be hung for robbery and murder. On the scaffold he said he began to steal by taking a farthing from his mother's pocket while she was asleep. Many children begin to steal at the sugar-bowl or the cake-basket. To take the *smallest* thing that does not belong to us, without permission, is stealing. And it never pays to steal. I knew a little boy who went into a candy store in Philadelphia with his father and mother. As he stood there he saw a barrel of English walnuts. While his parents were buying some candy, and when no one saw him, he took one. He put it in his pocket; it troubled his conscience all the way home, and as soon as he got to the house on the farm he ran to the back of the barn, and with a stone cracked the walnut. Behold! it was rotten! He had all his trouble for nothing. But it served him right. So all stealing comes out at last.

THIRTEENTH WEEK.

PEARL TEXT.—Be of good cheer; it is I; be not afraid.—Matt. xiv. 27.

Amid the darkness, when the storm
Swept fierce and wild o'er Galilee,
Was seen of old, dear Lord, Thy form,
All calmly walking on the sea;
And raging elements were still,
Obedient to Thy sovereign will.

So on life's restless, heaving wave,
When night and storm my sky o'ercast,
Oft hast Thou come to cheer and save,
Hast changed my fear to joy at last—
Thy voice hath bid the tumult cease,
And soothed my throbbing heart to peace.

—Ray Palmer.

No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown.—*Win. Penn.*

If a man stands between you and the sun, his shadow falls upon you. So God sometimes comes between us and worldly successes, and His shadow falls upon us, and we wrongly think it is *night*.—*Sel.*

Those who make the glory of God their end, and the word of God their rule, the Spirit of God the guide of their affections, and the providence of God the guide of their affairs; may be sure the Lord goes before them, though they cannot see Him with their eyes.—*Henry.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

“HEAVENLY PLACES.”—Ephes. ii.

1 And you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

8 For by grace are ye saved through faith;

and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments contained in or-



THE MIRACLE OF THE LOAVES AND FISHES.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.—*Mark* viii. 2.

dinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers

and foreigners, but fellow citizens with the saints, and of the household of God,

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto a holy temple in the Lord:

22 In whom ye also are builded together for a habitation of God through the Spirit.

Five times over in the course of this Epistle, we meet with the phrase "heavenly places," or literally "the heavenlies."

"When Paul wrote of 'heavenly places' as the lot of Christ's people on earth, it was not to please the imagination or dazzle the fancy with mere spiritual visions—but to show us how near and how available is the source of spiritual and saving strength for daily life. To be 'with Christ,' therefore, 'in the heavenlies,' is to be living at the source of power for new obedience, and to draw from thence for support in that service which is true freedom—freedom from slavish fears, from corroding cares, from every inordinate affection which would hinder you in the doing of His will. Brought nigh to God—living in the fellowship of God, through Jesus—you have a well-spring of new motives of action opened for you in His service, and of strength for patient rest in His will."—*F. S. Muir*.

"Dr. Preston, when he was dying, used these words, 'Blessed be God, though I change my place I shall not change my company, for I have walked with God while living, and now I go to rest with God.'—*Baxendale*.

Closet Promise.—He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psalm xci. 1.

"Come to me, Lord, to-night,
And make Thy dwelling in my inmost heart,
That never more from Thee my soul may
part,
Its never-failing Light!

"Under the shadow of Thy Wing
I'd make my Refuge, till the cares and fears
Of life are past; then through its tears,
For joy, my soul shall sing!"

MONDAY.

"THE SONG OF THE STEADFAST."—Psalm xi.

1 In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire

and brimstone, and a horrible tempest: *this shall be the portion of their cup.*

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

When David "penned this Psalm he was under persecution from Saul, who sought his life, and hunted him 'as a partridge upon the mountains.' His timid friends were alarmed for his safety, and recommended him to flee to some mountain where he had a hiding-place, and thus to conceal himself from the rage of Saul. But David, being strong in faith, spurned the idea of resorting to any such pusillanimous expedients, and determined confidently to repose his trust in God."—*Charles Simcox*.

"When prayer engages God on our side, and when faith secures the fulfilment of the promise, what cause can there be for flight, however cruel and mighty our enemies."—*C. H. Spurgeon*.

If some great discouragement or temptation has overtaken you, reject it at once, before it settles upon the thoughts. Make immediate application to God and the promises; "Trust still in God, for I shall yet praise him," is the *keynote* here.

Closet Promise.—He that trusteth in the Lord, mercy shall compass him about.—Psalm xxxii. 10.

I know not what my life shall hold
Of love, or light;
Only, that safe within the fold,
It shall be right.

I only seek to find the ways
His feet have pressed;
And feel, through fair or darker days,
"He knoweth best!"—*M. M. B.*

TUESDAY.

DIVINE HUSBANDRY.—John xv. 1-16.

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen

you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

When we see the multitude of Christ's people, all hanging on Him, all united to Him, and all drawing sap, and moisture, and life, and strength, and fruitfulness from Him, what can more beautifully represent Jesus and His people than the rich vine and her branches, on which grow the fullest clusters of the pure blood of the grape?

The best evidence of the Christian life is "more fruit." Christ prayed for His disciples, that they might bring forth fruit. He declared to them that in the divine administration, God, as vintner, sought to make the vine bring forth more and more fruit. That is the meaning of the pruning and girdling, as well as the milder agencies of His grace and goodness. Chastisements are occasional; God's goodness constant. Bearing fruit, sweet, luscious, and blessed, is the business of the Christian life. Christ did not mean that fruit should come all at once, all ripened. It is not in one year, nor five, nor ten, that you will ripen. But however God may endure barrenness out of the Church, yet He will never endure it in the Church. To be a *bramble* in the *orchard*, to be a *weed* in the *garden*, to be *noisome* in a place where we should be *fruitful*—will God, the great husbandman, endure this? Whatsoever is not for fruit is for the fire (Matt. iii. 10).

Closet Promise.—Ye are God's husbandry.—1 Cor. iii. 9.

The word in the margin for "husbandry" is "tillage." Your heart is the field God is tilling.

"Sower divine,
Sow the good seed in me,
Seed for eternity.
'Tis a rough, barren soil,
Yet, by thy care and toil,

Make it a fruitful field,
A hundred-fold to yield.
Sower divine,
Sow deep this heart of mine."

WEDNESDAY.

VICTORIOUS WRESTLING IN PRAYER.—Matt. xv. 21-31.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb,

maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Of all the expressions of Christian life, prayer is the foremost. And the prayer of faith must ultimately triumph.

"We must not let Jesus go. If He goes away, follow Him; if He seems to be stern, become more urgent; if He hides His face, cry the louder; if He will not listen, assail His heart. Every *No* of Jesus is an *Aye* in disguise. It is true we deserve none of the things we pray for; but He has enough and to spare for all; and after the children are filled, He can afford to cast the crumbs to the dogs. If we have but the crumbs from His rich table, we shall be satisfied."—*C. E. Luthardt*.

"Some old writer thus quaintly explains the case. 'Christ's love is wise. There is an art in His strange delays, which makes us love-sick. We cheapen what is easily got, and under-rate anything that is at our elbow; but delays heighten and raise the market value of Christ's blessings. He wishes to make our faith stronger, and His trials are for the triumph of our faith. He did as we do when we hold toys dangling before our children, that we may make them desire and enjoy them more.'"—*J. Wells*.

Closet Promise.—And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.—1 John v. 14-15.

Jesus, Thy love alone, alone Thy love,
Refresheth me;
And for that love of Thine, that freshening love,
I come to Thee.

It is Thy cross, alone Thy cross,
That healeth me;
And for that cross of Thine, that healing cross,
I come to Thee.

It is Thy death alone, alone Thy death,
That quickeneth me;
And for that death of Thine, that quickening death,
I come to Thee.

It is Thy life alone, alone Thy life,
That saveth me;
And for that life of Thine, that saving life,
I come to Thee.

It is Thy joy alone, alone Thy joy,
That gladdens me;
And for that joy of Thine, that gladdening joy,
I come to Thee.

Saviour, 'tis Thou Thyself, alone Thyself,
Art all to me;
And for that all, of every thing I need,
I come to Thee.

—*Horatius Bonar*.

THURSDAY.

OBEDIENCE.—Deut. iv. 1-24.

1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in

and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not add unto the word which I

command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation is *there* so great, who *hath* God so nigh unto them, as the LORD our God *is* in all *things that* we call upon him for?

8 And what nation is *there* so great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

13 And he declared unto you his covenant,

which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

The first eleven chapters of the Book of Deuteronomy contain mostly exhortations to obedience, with the motives of love and gratitude that should urge to it. Moses here beseeches the people, as Paul did the Romans, "by the mercies of God," to present themselves a living sacrifice, holy and acceptable unto God, which he proves is but their "reasonable service." He begins with a narrative of their past experiences, chaps. i., ii., iii., and on the ground of the Lord's gracious dealing with them and their own unfaithfulness he urges them in chap. iv. to *take heed* to themselves and keep their souls *diligently*, "lest," he says, "thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons."—Verse 9.

"O Lord! Thou dost admonish us to take heed to ourselves; blessed be thy name for the admonition; but alas! we are unfaithful and prone to evil. Oh! leave us not. By Thy grace may we give heed diligently; by Thy grace we shall profit by past experience, and by Thy grace we shall be enabled to instruct our children. Oh! then bless us, and we shall be blest."

Closet Promise.—Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you.—Jer. vii. 23.

Pray Him to give you what Scripture calls "an honest and good heart," or "a perfect heart;" and, without waiting, begin at once to obey Him with the best heart you have. Any obedience is better than none. You have to seek His face; obedience is the only way of seeing Him. All your duties are obediences. To do what He bids is to obey Him, and to obey Him is to approach Him. Every act of obedience is an approach—an approach to Him who is not far off, though He seems so, but close behind this visible screen of things which hides Him from us.—*J. H. Newman.*

FRIDAY.

BEWARE OF IDOLATRY.—Deut. iv. 25-40.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your days* upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient to his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD *he is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee

in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

"All sin is hateful to God, and none but the cleansed, perfect soul shall stand before Him in the presence of His glory; nor any in whom iniquity hath dominion shall stand accepted in the presence of His grace; but yet no particular sin is so hateful to Him as idolatry is. For this is not only a trespassing against His laws, but a disclaiming or rejecting His very Sovereignty itself. . . . The first commandment is not like the rest, which require only obedience to particular laws in a particular action; but it establishes the very relations of sovereign and subject, and requires a constant acknowledgment of these relations, and makes it high treason against the God of heaven in any that shall violate that command. Every crime is not treason: it is one thing to miscarry in a particular case, and another thing to have other gods before and besides the Lord, the only God. Now, this is the sin of every worldling; he hath taken down God from the throne of his soul, and set up the flesh and the world in His stead; these he valueth, and magnifieth, and delighteth in; these have his very heart, while God that made it and redeemed him is set light by."—*Baxter*.

"Sirs, the thing that we are reproving is, that the world gets so much of your heart and God so little. The creature should but have a small portion of your affections, if it be not the creature, but God that is your portion. But alas! many are like the great man that, being asked if he ever saw an eclipse of the sun, said, 'He had so much ado upon earth, he never had time to look up to heaven.' Just so may it be said of multitudes in the world: they are so much taken up with the things of time, the vain and perishing things of the world, they never get time to look up unto and call upon God."—*Ralph Erskine*.

Closet Promise.—I will be thy King.—Hosea xiii. 10.

How glad we are that He Himself is our King! For we are so sure that He is able even to subdue all things unto Himself in this inner kingdom which we cannot govern at all. Lord, be Thou my King this day! Reign more absolutely in me than ever before.

SATURDAY.

THE RECALL.—Hosea xiv.

1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

Thank God that He does not let His children go on comfortably when they wander and fall!

"Have we not known (God grant we may never again know!) a wretched mental nausea, a sense of discomfort and restlessness, a misgiving that something is wrong, though we can't say what? no actual pain, no acute attack of anything, but a nameless uncomfortableness, most easily described by a negative, that we are *not* 'as in months past.'"—*F. R. Havergal*.

If this is the present state of any, do not remain one day—no, not one hour—in this most dangerous state, the beginning of backsliding, and already a fall from your "own steadfastness" and your "first love." Do not shrink from asking Him to show you how and why it is that you have fallen. "Return again unto me, saith the Lord."

"And why? Five infinitely gracious reasons are given. 'Return! . . . for thou hast fallen by thine iniquity;' the very thing which seemed the barrier to return! 'Return! . . . for I am merciful, saith the Lord.' 'Return! . . . for I have redeemed thee.' 'Return! . . . for the Lord hath dealt bountifully with thee.' 'Come, and let us return unto the Lord: for He hath torn, and He *will* heal us.' All these gracious words for you! and the Lord Himself waiting that He may be gracious! Will you keep Him waiting till a more 'convenient season?'"—*F. R. Havergal*.

And then—oh, what wealth of promise to the returning one! what robes and rings and heavenly music! For He hath said, "I will heal their backsliding, I will love them freely."

Closet Promise.—I will heal their backsliding, I will love them freely.—Hosea xiv. 4.

Return!
O fallen; yet not lost!
Can'st thou forget the life for thee laid down,
The taunts, the scourging, and the thorny crown?
When o'er thee first My spotless robe I spread

And poured the oil of joy upon thy head,
How did thy wakening heart within thee burn!
Can'st thou remember all, and wilt thou not
return?

—*Frances Ridley Havergal.*

THE CHILDREN'S CORNER.

Breakfast Motto.—The Lord hath dealt bountifully with thee.—Psa. cxvi. 7.

Weekly Proverb.—A quarrelsome Man has no good Neighbors.—*Poor Richard.*

DAILY BIBLE READING.—THE WINDOWS OF THE BIBLE.

Sunday.—The Window of Deliverance.—Josh. ii. 1-24.

Monday.—Of Communion.—Gen. vi. 14-22.

Tuesday.—Of Prayer.—Dan. vi. 10-17.

Wednesday.—Of Disappointment.—Judges v. 1-31.

Thursday.—Of Destruction.—2 Kings ix. 30-37.

Friday.—A Window Opened to Destroy.—Gen. vii. 1-24.

Saturday.—A Window Opened to Blessing.—Mal. iii. 8-12.

GETTING ACQUAINTED.

I got acquainted very quick
With Teddy Brown, when he
Moved in the house across the street,
The nearest one you see.

I climbed and sat upon a post
To look, and so did he;

I stared and stared across at him,
And he stared back at me.

I s'posed he wanted me to speak,
I thought I'd try and see—
I said, "Hello!" to Teddy Brown;
He said, "Hello!" to me.
—*Sydney Dayre, in "St. Nicholas."*

Be not hasty in thy spirit to be angry.—Eccles. vii. 9.

Dear children, I wonder if any of you are troubled with a bad temper, so that you get angry with your brothers and sisters, and even your kind parents sometimes? Well, if you will listen I will tell you a good way to get control of it. Good Mrs. James, who was a dear friend of the little folks, tells of a little girl, who, one day, came crying to her grandma, and said, "I have tried and tried and tried, and can't help getting angry. I want to be good, but I can't." Her grandma said, "You can't help it, my dear, because you have a wicked heart; you must ask Jesus to give you a new heart, and He will keep you from getting angry." Soon afterwards little Annie was found on her knees, praying, "Dear Jesus, do please take the naughty all away, and make me good." From that time Annie was so sweet in her temper that everybody noticed the change. One day her

grandma heard Annie's brother teasing her, and she looked into the room where they were, and saw the little girl with her finger pressed upon her lips. Afterwards she said, "Grandma, when brother came to worry me, I did as you told me to do, I just put my finger right over my mouth as tight as I could, so that no naughty words could come out, and then prayed to Jesus to help me." And Jesus did help her; and He will help you.

FOURTEENTH WEEK.

PEARL TEXT.—The hoary head is a crown of glory, if it be found in the way of righteousness.—Prov. 16 : 31.

And when I at last must throw off this frail
covering
Which I've worn for threescore years and
ten,
On the brink of the grave I'll not seek to keep
hovering,
Nor my thread wish to spin o'er again :

But my face in the glass I'll serenely survey,
And with smiles count each wrinkle and
furrow ;
As this old worn-out stuff, which is thread-bare
to-day,
May become everlasting to-morrow.
—*John Collins.*

Woe to the man who becomes old without becoming wise ; woe to him
if this world shuts the door without the future opening to him its portals.
—*Tholuck.*

As I like a young man in whom there is something of the old, so I like
an old man to whom there is something of the young.—*Cicero.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

GOD OUR ROCK.—Psalm lxii.

1 Truly my soul waiteth upon God : from
him *cometh* my salvation.

2 He *only is* my rock and my salvation ; *he*
is my defence ; I shall not be greatly moved.

3 How long will ye imagine mischief against
a man ? ye shall be slain all of you : as a bow-
ing wall *shall ye be, and as a tottering fence.*

4 They only consult to cast *him* down from
his excellency : they delight in lies : they bless
with their mouth, but they curse inwardly.
Selah.

5 My soul, wait thou only upon God : for
my expectation *is* from him.

6 He *only is* my rock and my salvation : *he*
is my defence ; I shall not be moved.

7 In God *is* my salvation and my glory : the

rock of my strength, *and* my refuge, *is* in
God.

8 Trust in him at all times ; ye people, pour
out your heart before him : God *is* a refuge
for us. Selah.

9 Surely men of low degree *are* vanity, *and*
men of high degree *are* a lie : to be laid in the
balance, *they are* altogether *lighter* than van-
ity.

10 Trust not in oppression, and become not
vain in robbery : if riches increase, set not
your heart *upon them.*

11 God hath spoken once ; twice have I
heard this ; that power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercy :
for thou renderest to every man according to
his work.

In this Psalm there is not one single word throughout, "in which the prophet expresses *fear* or *dejection* ; and there is also no prayer in it, although, on other occasions, when in danger, he never omits to pray." It is a splendid example of the full assurance or perfection of faith.

Athanasius says of this Psalm : "Against all attempts upon thy body, thy state, thy soul, thy fame, temptations, tribulations, machinations, defamations, say this Psalm."

From the frequent use of the word "*only*," this has been called by some
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THE ONLY PSALM. "We cannot too often hear the toll of that great bell *only*; let it ring the death-knell of all carnal reliances, and lead us to cast ourselves on the bare arm of God."

"They trust not God *at all* who trust him not *alone*. He that stands with one foot on a rock, and another foot upon a quicksand, will sink and perish, as certainly as he that standeth with both feet upon a quicksand. David knew this, and therefore calleth earnestly upon his soul (for his business lay most within doors) to trust *only* upon God."—*John Trapp*.

Closet Promise.—The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust.—Psalm xviii. 2.

In the rifted Rock I'm resting,
Safely sheltered I abide,
There no foes nor storms molest me,
While within the cleft I hide.

In the rifted Rock I'll hide me
Till the storms of life are past,
All secure in this blest refuge,
Heeding not the fiercest blast.

—*Mrs. Mary D. James.*

MONDAY.

QUIET GROWTH OF THE CHURCH.—Luke xvii. 20–37.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noah, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of

Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body *is*, thither will the eagles be gathered together.

"*The Kingdom of God cometh not with Observation.*"—"God is building up a kingdom that is invisible; a kingdom that cannot be discovered by the outward man; a spiritual kingdom of holy thoughts, of pure feelings,

of faith, of hope, of righteousness. This kingdom advances little by little, some here and some there, all over the world. It is carried forward by a million different causes. God administers it Himself, and He means that it shall be perfected. He is determined that the whole world shall be filled with His glory. This kingdom progresses very slowly. It meets with great opposition—so great that sometimes you cannot tell whether it is going backward or forward. But God, who is building this great kingdom, sees that though, on account of its magnitude, it is advancing slowly, yet it is advancing surely. You cannot build a great house so quickly as you can a small one, nor a city as quickly as you can a house. If God was going to build His kingdom in one family, He might do it quickly; but as He is to do it in all the families of every country, the work is so vast that it cannot be done in a day, nor in a year, nor in rolling ages. It takes time to build things that are to be so well built and so glorious as God's kingdom will be when it is completed."—*H. W. Beecher.*

Closet Promise.—As thy days, so shall thy strength be.—Deut. xxxiii. 25.

We live only a day at a time, and hence only need strength for the day. O, if we could only realize this, how much lighter the burdens of life would be!

STRENGTH FOR THE DAY.

BEFORE.

The morning breaks in clouds, the rain is falling,
Upon the pillows still I sigh for rest;
But yet I hear so many voices calling
To work by which my burdened soul is
pressed,
That I can only pray,
"Strength for the day."

'Tis not a prayer of faith, but weak repining,
For with the words there comes no hope, no
light;
In other lives a morning sun is shining,

While mine is but a change from night to
night;
So while I weep I pray,
"Strength for the day."

For it is hard to work in constant shadow,
Climbing with tired feet an up-hill road;
And so, while my weak heart dreads each to-
morrow,
And once more I lift my heavy load,
Desponding, still I pray,
"Strength for the day."

AFTER.

Now, looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task
depended,
And so the prayer was answered just the
same.
Now with new faith I pray
"Strength for each day."

For in the one just closed I've learned how
truly
God's help is equal to our need;
Sufficient for each hour it cometh newly,

If we but follow where its teachings lead,
Believing when we pray,
"Strength for the day."

He who has felt the load which we are bearing,
Who walked each step along the path we
tread,
Is ever for His weary children caring.
And keeps the promise made us when He
said
He'd give us all the way
"Strength for the day." —*Selected.*

TUESDAY.

THE LAW OF CHRISTIAN CONSCIENCE.—1 Cor. viii.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many),

6 But to us *there is* but one God, the Father, of whom *are* all things, and we in him: and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the

idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols:

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

"A noble instance of Paul's principles. If all Christians had Paul's delicate sensibilities, and Paul's strength of Christian virtue, and Paul's willingness to deny himself, in order to benefit others, how soon would the aspect of the Christian world change! How many practices, now freely indulged in, would be abandoned!"—*A. Barnes*.

"Out of the writings, and sayings, and deeds, of those who loudly proclaim 'the rights of man,' and the 'rights of liberty,' match us, if you can, with one sentence so sublime, so noble,—one that will so stand at the bar of God hereafter,—as this single, glorious sentence of his, in which he asserts the rights of Christian conscience above the claims of Christian liberty: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—*F. W. Robertson*.

Closet Promise.—Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.—Isa. xxx. 21.

This morning's waking was the touch of His hand. Last week's plan of life or study was looked down upon with His sympathetic notice. When you left home the other day, your heart devised your way, but the Lord did really direct your steps. When you prayed that God would keep those you left there, your prayer was verily heard; and, whether by granting or

denying, it will be God Himself that answers you,—the personal, listening, loving God.—*F. D. Huntington, D. D.*

WEDNESDAY.

THE MEANING OF THE PASSOVER.—Ex. xii. 21–36.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was not a house where there was not one dead*.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, and kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*: and they spoiled the Egyptians.

Christ was slain for us in the same sense that the Passover was slain for the Hebrews (1 Cor. v. 7, 8). It was not enough that the blood was shed, it had to be applied to every household. Christ died upon the cross, but that fact will be of no avail to any one who makes of it no personal application to himself. That precious blood will secure salvation to no one who does not get down under the cross, where some of its droppings may fall upon him.

The blood shall be for a token. "When I see the blood I will pass over you." The Israelites were spared that night, not for the sake of their works, nor for their genealogies, but for the blood. The destroying angel did not look at them, but at the blood-sprinkled lintels. He did not look at their faith, nor their repentance, but simply at the crimson stains upon the door

posts. So our salvation is purchased, not by our works, nor by our faith, nor by our repentance, but by the precious blood of Christ. "Apart from shedding of blood there is no remission." Repentance and faith merely appropriate what grace has done.

"This month shall be unto you the beginning of months" (ver. 2). The keeping of this Passover marked a new departure for them. Henceforth the old system of marking the progress of the year, when they were slaves, was to be done away with now that they were to be free men. Formerly they had begun with the fall of the year—now, most appropriately, they were to commence with the spring-time! They were to start out on a new era with Jehovah. Their bitter years of bondage were as if they forever were blotted out. They were to start out upon their journey to the promised land. The chief of their months was to be that in which that journey was begun. And how closely that applies to the redemption month of the Christian! Is there any other month so dear to him as that? Then his life ceased to be made bitter with bondage, and he became a free man in Christ. His real life dates from this new birth.

Closet Promise.—All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.—2 Cor. i. 20.

Why should not the Fulfiller of types and prophecies that waited His coming through the hoary centuries answer human expectations and hopes through the effectual working of His power? The promises of God in the Gospel are the complement of the foreshadowing of Christ in the Old Testament; and the Old and the New are complete in Him. The certainty of the past is the pledge of the future.—*C. S. Harrington, D. D.*

THURSDAY.

THE PEACE OF THE UPRIGHT.—Psalm cxlii.

1 Praise ye the LORD. Blessed *is* the man that feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

The subject of this Psalm is the *blessedness of the righteous man*. Here are rehearsed the blessings which God is wont to bestow on the godly; and

it is intended to give to God all the honor of His grace which is manifested in the sons of God.

"Unto the upright there ariseth light in the darkness." "He will have his days of darkness, he may be sick and sorry, poor and pining, as well as others; his former riches may take to themselves wings and fly away, while even his righteousness may be cruelly suspected; thus the clouds may lower around him, but his gloom shall not last forever, the Lord will bring him light in due season, for as surely as a good man's sun goes down it shall rise again. If the darkness be caused by depression of spirit, the Holy Ghost will comfort him; if by pecuniary loss or personal bereavement, the presence of Christ shall be his solace; and if by the cruelty and malignity of men, the sympathy of his Lord shall be his support. It is as ordinary for the righteous to be comforted as for the day to dawn. Wait for the light and it will surely come; for even if our heavenly Father should in our last hours put us to bed in the dark, we shall find it morning when we awake."—*C. H. Spurgeon.*

Closet Promise.—Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.—Isa. xxvi. 3.

Oh for a pencil dipt in light,
In light, dear Lord, from Thee,
To paint, in colors clear and bright,
In tints of purity,
The perfect peace, the perfect rest,
Of those who lean on Jesus' breast!

The clouds may gather, billows swell;
In grief we seem to sit;
But Jesus whispers, "It is well,"
In loving tones and sweet—
And clouds disperse, and waves are o'er,
And dove-like Peace descends once more!

Oh! like the "Minster's" painted glass,
Outside all dull and dim,
Men see no beauty as they pass;
But lo! once stand *within*,
And iridescent lustre streams,
And light from Heaven in glory gleams!

Dear Jesus! all the love and light,
Our earth-bound spirits see,
Is radiance holy, pure and bright,
Reflected still from Thee!
Thy radiance is around us thrown,
Thy comeliness is all our own!

—*Elizabeth Nicholson.*

FRIDAY.

STRENGTHENING HANDS.—Isa. xxxv.

1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, and the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come

with vengeance, *even* God with a recompense; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous

beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there* :

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

"Strengthen ye the weak hands, and confirm the feeble knees" (ver. 3). Do we not find plenty of these around us? Those very near us often need strengthening; are we right if they have practically to look farther for the help which might be ours to give?

"How shall we set about it? First, by prayer, as Aaron and Hur held up the hands of Moses. 'Helping together by prayer.' This reaches all. Who knows how much of the weakness of hands, which distresses or even annoys us, may be laid at our door because we talked about it instead of praying about it? Very likely, names will occur to us now; then take those names at once to the Mighty One, and ask Him to strengthen those weak hands and confirm those feeble knees.

"Secondly, by personal contact. I suppose we never come in contact with one who is really strong in the Lord without being strengthened, whether we feel it or not. But we should not be content with the unconscious influence which it is our singular privilege to radiate. 'Jonathan arose, and went to David in the wood, and strengthened his hand in God.' Arising always implies a little effort. Then make it!"—*F. R. Havergal*.

Closet Promise.—And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. xxxv. 10.

"'Tis but a little while,
Jesus hath said;
This shall my way beguile,
And gladness shed;
Then Thou Thyself will come,
Jesus, to take me home;
So let it be!

"Home! where my dear ones dwell,
Gone on before!
Blest Home! where all is well
For evermore!
Home of the angels bright,
Home of the saints of light,
Home of my God!"

SATURDAY.

NEAREST TO CHRIST.—Mark x. 32-45.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the

chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 And James and John, the sons of Zeb-

edee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my

left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it* they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came to be ministered unto, but to minister and to give his life a ransom for many.

"Was there ever a more unreasonable request, than for them to be suitors for great places to Him, when He had but now told them He was going to be spit upon, scourged, condemned, crucified? Yet there was this good in it; they by it discovered a faith in Him, that notwithstanding all this He should be exalted and have a kingdom. But how carnal are our conceptions of spiritual and heavenly things till we are taught by God a right notion of them!"—*Matthew Pool*.

"Men are coming to God as the mother of Zebedee's children came to Christ, when she asked that her two sons might sit, the one on his right hand and the other on his left hand in his kingdom. And God is saying perpetually in his providence, 'Are you able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?' If you can, then the crown may be yours."—*H. W. Beecher*.

"He is the most lovely professor who is the most *lowly* professor."—*Archbishop Secker*.

"Love serves, and can not help it. . . . Love is self-sacrifice; it is service. Now the gauge of religion is the intensity and the productiveness of the love principle. He is the greatest, and is growing most into the likeness of Christ, not that has the most scope intellectually; not that is the most fertile in his moral nature; not that is the most rapturous in his emotions; not that sings with the most spirit and understanding; not that prays with the most devotion, but that has the strongest and finest current of disinterested benevolence, and this is the spirit of Christ's declaration, 'Whosoever will be chief among you, let him be your servant.'"—*H. W. Beecher*.

Closet Promise.—I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.—Jer. xxxi. 3.

"Child of My love, lean hard,
And let Me feel the pressure of thy care.
I know thy burden, child, I shaped it,
Poised it in My own hand; made no proportion
In its weight to thine unaided strength;
For even as I laid it down I said
I shall be near, and while he leans on Me
The burden shall be Mine, not his—
So shall I keep My child within the circling
arms

Of My own love. Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds! Yet closer come,
Thou art not near enough! I would embrace
thy care.
So would I feel My child reposing on My
breast.
Thou lovest Me? I know it! Doubt not, then,
But, loving Me, lean hard."

THE CHILDREN'S CORNER.

Breakfast Motto.—Be content with such things as ye have.—Heb. xiii. 5.

Weekly Proverb.—If you would be loved, love and be lovable.—*Poor Richard.*

DAILY BIBLE READING.—SEVEN THINGS ABOUT SIN.

Sunday.—Sin is Folly.—Psalm xlix. 1-13.

Monday.—Sin is Darkness.—Prov. iv. 19; John iii. 18-21; Col. i. 12, 13.

Tuesday.—Sin is Sickness.—Isa. i. 5, 6; Matt. ix. 12.

Wednesday.—Sin is Poison.—Num. xxi. 1-9; Psa. lviii. 3-5; Rom. iii. 10-18.

Thursday.—Sin is Death.—Rom. v. 12; vi. 23; vii. 5; Jas. i. 15.

Friday.—Sin is Hell.—Luke xii. 4, 5; xvi. 19-31.

Saturday.—Conclusion.—John i. 29; Rom. v. 8; 1 John i. 7; Isa. i. 18.

I'LL THINK OF THEE.

I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again.
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.
—*Hymns of the Spirit.*

Give to the poor.—Matt. xix. 21.

I like to see little children kind to the poor. Did you ever hear of James Bundy, of Bristol, England? He was a good man; on Saturday evenings he used to visit the markets to do good to the poor. If he saw a poor person at a butcher's stall asking the price of a piece of meat, and then turning away for want of more money, he would call him back, saying, "What can you afford to give?" On being told how much, he would hand out enough more to help the poor man to make the purchase. Besides this, he regularly distributed large quantities of provisions to the poor of his acquaint-



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FRIENDS OR FOES

ance. The Bible says, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." A father gave his little boy a half-dollar one day and told him he might do whatever he pleased with it. At night the father asked after the half-dollar, and the little fellow told him that he had lent it. "Did you get good security for it?" was asked. "Yes, sir." "Have you a note?" "No, sir." "What, then?" "Nothing." "How, then, have you managed it?" "Why, I gave it to a poor beggar." "You haven't any security for it, then?" "Yes, sir; the best security; for the Bible says he that giveth to the poor lendeth to the Lord." The father was so pleased that he gave him another half-dollar. "There, father," said the boy, "I told you I should get it again, only I did not think it would come so soon."

FRIENDS OR FOES.

That great poet, William Shakespeare, has written a poem which tells us how we may distinguish between *Friends and Foes*. Here it is:

Every one that flatters thee
Is no friend in misery;
Words are easy like the wind;
Faithful friends 'tis hard to find;
Every man will be thy friend,
While thou hast wherewith to spend.
But if store of crowns be scant,
No man will supply thy want.
If that one be prodigal,
Bountiful they will him call:
If he be addict to vice,
Quickly him they will entice.
But if fortune once do frown,
Then farewell his great renown;
They that fawned on him before,
Use his company no more.
He that is thy friend indeed,
He will help thee in thy need.
If thou sorrow, he will weep;
If thou wake, he cannot sleep.
Thus of every grief in heart,
He with thee doth bear a part.
These are certain signs to know
Faithful Friend from flattering Foe.

FIFTEENTH WEEK.

PEARL TEXT.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. vi. 10.

A little word in kindness spoken,
A motion, or a tear,

as often heal'd the heart that's broken
And made a friend sincere.

—*Selected.*

If I can put one touch of a rosy sunset into the life of any man or woman I shall feel that I have worked with God.—*Geo. McDonald.*

I have been benefited by praying for others; for making an errand to God for them I have got something for myself.—*Rutherford.*

Have every day lower thoughts of yourselves, higher thoughts of your Christ, kinder thoughts of your brethren, and more hopeful thoughts of all around you.—*Fletcher.*

Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed, kindness.—*Bowes.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

PETER'S MIRACULOUS DELIVERANCE.—Acts xii. 1-19.

1 Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread.

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the *thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the

prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

“This chapter enshrines one of the gems of apostolic history.”

“The picture opened before us in the dungeon at Jerusalem is one of the sublimest in all history. The weather-beaten fisherman of Galilee, suddenly arrested in the impetuous current of his apostolical labors, lies chained on either side to a Roman soldier, *sleeping*. Around him are all the symbols of terror. There are the cold, damp walls of the cell, the cheerless bed of straw, the barred and bolted door, the manacles upon his wrists; but *he sleeps!* The prospect is such as to unnerve the stoutest heart. The fury of the mob as he passes to the court of Herod in the morning, the malignant accusations of the priesthood, the mockery of the guards, the cold and selfish sentence of the king, the dense mob again, the scaffold in the market-place or the cross on the hill—all these seem to rise up in the immediate future; but *he sleeps!* Thoughts of early life might have broken on his rest—memories of the days when he was wont to fish in the quiet lake; and he might have longed that the interval had been but a dream; but it was not so. There he lay, heavily chained, but *sleeping!* Outside the prison-walls was the Jewish world; many were thinking of the prisoner; some plotting accusations and longing for his blood, thrilled with the anticipation of the tragedy of the morrow; but there lay the designated victim in all the calm and quiet of infancy. ‘And when Herod was about to bring him forth, *the same night Peter was sleeping.*’ And ‘so He giveth His beloved sleep.’”

—R. R. Meredith, D. D.

“But” there was a power at work of which the King had not dreamed; there was a prayer-meeting of the church that night in Jerusalem. God heard that prayer, and sent an angel to execute his will. At the command of the heavenly visitant, bar after bar loosens, door after door turns on its hinges, and Peter is free. Then all need of miracle was over, and the angel departed, leaving Peter in a state of bewilderment. But, recovering from his astonishment, and devoutly recognizing the hand of God in his deliverance, Peter proceeded at once “to the house of Mary.”

Here we left the church in earnest prayer. When the portress reported Peter's presence at the gate, they declared she was mad. They had prayed

for his deliverance; and now that it had been effected, they could not believe it! Alas! it has been often so since. Our faith is so feeble that when an answer to our supplication comes, it takes us by surprise; whereas, if we were really believing, the wonder would be that an answer should not come.

Closet Promise.—Ask, and ye shall receive, that your joy may be full.
—John xvi. 24.

Ask and receive, —'tis sweetly said;
Yet what to plead for know I not,
For wish is worsted, hope o'ersped,
And aye to thanks returns my thought.
If I would pray,

I've naught to say
But this, that God may be God still;
For Him to live
Is still to give,
And sweeter than my wish His will.
—David A. Wasson.

MONDAY.

“THE GARNERING OF THE LEAST GRAIN.”—Amos ix.

1 I saw the Lord standing upon the altar; and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his stories in the heaven, and has founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are ye* not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

“I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth” (ver. 9). The whole earth is, as it were, one vast sieve in the hands of God, in which

Israel is shaken from one end to the other. The righteous have been shaken up and down, through and through. God sifts them by afflictions and troubles, and proves them again and again. The godly man is shaken in a sieve, that he may mistrust self, place his hope in God, and the dust of vain-glory may be shaken off. He is proved, that it may appear whether he cleave to God for the reward of present enjoyment, or for the hope of future, for longing for the glory of God and for love of Himself.

And yet, *not the least grain*, no solid corn, not one soul has been lost, which, by the help of God's Holy Spirit, willed truly and earnestly to be saved.

"We are glad of that word, '*not the least*;' not even me, though less than the least of all saints, though feeling as if my only claim upon Christ Jesus is that I am the chief of sinners. '*Not the least grain*;' for He says, '*Ye shall be gathered one by one.*' Think of His hand gathering you separately and individually out of His million-sheaved harvest; gathering you, one by one always, into His garner, even in that tremendous day of sifting, when He shall thoroughly purge his floor. You may feel a little overlooked sometimes now; only one among so very many, and perhaps not first nor even second in anybody's love, or care, or interest; but He is watching His '*least grains*' all the time."—*F. R. Havergal*.

Closet Promise.—Hold Thou me up, and I shall be safe.—Psalm cxix.

117.

"The way is dark, my child, but leads to light;
I would not always have thee walk by sight!
My dealings now thou canst not understand;
I meant it so: but I will take thy hand,
And through the gloom
Lead safely home

My child!

"The path is rough, my child! but at thy side
Thy Father walks: then be not terrified,
For I am with thee; will thy foes command
To let thee freely pass: will take thy hand,
And through the throng,
Lead safe along

My child!"

TUESDAY.

THE CRY OF THE OPPRESSED.—Psalm x.

1 Why standest thou afar off, O LORD? *why*
hidest thou *thyself* in times of trouble.

2 The wicked in *his* pride doth persecute the
poor: let them be taken in the devices that they
have imagined.

3 For the wicked boasteth of his heart's de-
sire, and blesseth the covetous, *whom* the LORD
abhorreth.

4 The wicked, through the pride of his coun-
tenance, will not seek *after God*: God is not in
all his thoughts.

5 His ways are always grievous; thy judg-

ments are far above out of his sight: *as for* all
his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be
moved: *for I shall never be* in adversity.

7 His mouth is full of cursing and deceit and
fraud: under his tongue *is* mischief and vanity.

8 He sitteth in the lurking places of the vil-
lages: in the secret places doth he murder the
innocent: his eyes are privily set against the
poor.

9 He lieth in wait secretly as a lion in his
den; he lieth in wait to catch the poor: he

doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it*; for thou beholdest mischief and spite, to require *it* with thy hand:

the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16 The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

"To the Church of God during times of persecution, and to individual saints who are smarting under the hand of the proud sinner, this Psalm furnishes suitable language both for prayer and praise."—*C. H. Spurgeon*.

"Why hidest Thou Thyself in times of trouble?" "It is not the trouble, but the hiding of our Father's face, which cuts us to the quick. . . . If we need an answer to the question, 'Why hidest thou thyself?' it is to be found in the fact that there is a 'needs-be,' not only for trial, but for heaviness of heart under trial (1 Pet. i. 6); but how could this be the case, if the Lord should shine upon us while he is afflicting us? Should the parent comfort his child while he is correcting him, where would be the use of the chastening? A smiling face and a rod are not fit companions. God bares the back that the blow may be felt; for it is only *felt* affliction which can become *blest* affliction. If we are carried in the arms of God over every stream, where would be the trial, and where the experience, which trouble is meant to teach us?"—*C. H. Spurgeon*.

Closet Promise.—O Lord, I am oppressed; undertake for me.—Isa. xxxviii. 14.

Being perplexed, I say,
Lord, make it right!
Night is as day to Thee,
Darkness is light.
I am afraid to touch,

Things that involve so much;—
My trembling hand may shake,
My skill-less hand may break:
Thine can make no mistake.
—*Anna Warner*.

WEDNESDAY.

THE SYMBOLICAL SERPENT.—Numb. xxi. 1-9.

1 And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water*; and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto

the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

What a good chance skepticism had to make sport! The idea that the mere looking at an image of brass would cure one suffering from a bite so poisonous is, in the realm of physics, exceedingly absurd. But then there were the facts. Those who looked immediately got well. It did not matter what was the condition of the sufferer—his eyes might even be gazing in death—if he caught sight of the brazen serpent he lived. So to many it appears very foolish that by looking unto Jesus any one can have eternal life. But the fact is—*they do!* It matters not how deeply the poison of sin has penetrated, they become new men from the hour that they look for salvation upon Him who was lifted up on the cross. The instances of recovery are not a few only—they are numberless.

Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." The uplifted Son of God! One look of the soul at Him, and we shall be healed; one expression of deepest trust, and the load of guilt shall be removed; one vision of the meaning of the Cross, and all the pain and shame and death, consequent upon guilt, shall be done away, and we shall know the meaning of Christ's own words: "I am come that they might have life, and that they might have it more abundantly."

Closet Promise.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. xi. 28.

Oppressed with noonday's scorching heat,
To yonder cross I flee:
Beneath its shelter take my rest;
No shade like this for me!

Beneath that cross clear waters burst,
A fountain sparkling free;
And there I quench my desert thirst;
No spring like this for me!

A stranger here, I pitch my tent
Beneath this spreading tree;
Here shall my pilgrim life be spent;
No home like this for me!

For burdened ones a resting-place
Beside that cross I see;
Here I cast off my weariness;
No rest like this for me!

—Horatius Bonar.

THURSDAY.

TABOR FLIGHTS.—Matt. xvii. 1-21.

1 And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come ?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things,

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son ; for he is lunatic, and sore vexed : for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me.

18 And Jesus rebuked the devil ; and he departed out of him : and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out ?

20 And Jesus said unto them, Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove : and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

"Some Christians seem to think that they must be always going up to mounts of extraordinary joy and revelation ; this is not after God's method. Those spiritual visits to high places, and that wonderful intercourse with the unseen world, are *not* in the promises ; the daily life of invisible communion *is*. And it is enough. We shall have the exceptional revelation if it be right for us. When the Master was there, three disciples had it, and nine had it not ! And why it was when it was, and why those three were selected, we can see but few reasons. They were the three who walked the closest and dwelt the nearest to the heart of Jesus."—*J. Vaughan*.

"There were but three disciples allowed to see the transfiguration, and those three entered the gloom of Gethsemane."—*Storrs*.

No one can stay on the mount of privilege. There are duties in the valley. Christ found His lifework, not in His glory, but in the valley, and was there truly and fully the Messiah. The value of the vision and glory is but their gift of fitness for work and endurance.

Closet Promise.—The upright shall dwell in Thy presence.—Psalm cxl. 13.

Phœbe Cary has beautifully sung :

"Oh, if this living soul, that many a time
Above the low things of the earth doth climb
Up to the mountain-top of faith sublime,—
If she could only stay
In that high place alway,
And hear in reverence bowed
God's voice behind the cloud ;

"Or if, descending to the earth again,
Its lesson in the heart might still remain ;
If we could keep the vision clear and plain,
Nor let one jot escape,

So that we still might shape
Our lives to deeds sublime
By that exalted time ;

"Ah! what a world were ours to journey
through!
What deeds of love and mercy we should do ;
Making our lives so beautiful and true,
That in our face would shine
The light of love divine,
Showing that we had stood
Upon the mount of God."

FRIDAY.

CARMEL.—I Kings xviii. 21-40.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him : but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD : but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks ; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under* : and I will dress the other bullock, and lay *it* on wood, and put no fire *under* :

24 And call ye on the name of your gods, and I will call on the name of the LORD : and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first ; for ye *are* many ; and call on the name of your gods, but put no fire *under* :

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud : for he *is* a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that *was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name :

32 And with the stones he built an altar in the name of the LORD : and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar ; and he filled the trench also with water.

36 And it came to pass at the *time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell

on their faces; and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon and slew them there.

"Here is brought before us the grand question which faces every man: 'Who is your God—Baal, or Jehovah? sin, or the Holy One? self, or God? mammon, or Christ?' This is the question which each one of us has to settle for himself. It is needless to disguise the matter, or to shut our eyes to it, or to attempt to ignore it. This is the question which every man finds confronting him when he awakes to moral consciousness and responsibility, and which every day and every action calls upon him to solve. How have you solved it? There is a battle waging on the earth between good and evil, between God and Satan, between Christ and antichrist; and it is cowardly in the extreme for you to linger on the outskirts of the field, shrouded in the smoke that is issuing from the conflict, and waiting only till victory declares itself, that then you may come down and claim the honors of a triumph which you did nothing to win. Come forth, and quit you like men in this great fight. Take the one side or the other; and, oh, take the side of the Lord Jesus Christ!"—*W. M. Taylor, D. D.*

The servant of Elisha did not at the first see the mighty hosts gathered along the mountain slope, all ready to vanquish the enemies of God; so, in the early hours of bereavement, one may not have that joyous vision of the spiritual, or that perfect resignation to the Father's will, which will surely come to the soul through its patient waiting. Fainting heart, look upward amid thy tears! Thy faith will speedily discern the unchangeableness of thy Father's love, piercing even the thickest clouds of sorrow.

Closet Promise.—Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption.—Psalm cxxx. 7.

We hope in Thee, O God!
The day wears on to night,
Thick shadows lie across our world,
In Thee alone is light.

We hope in Thee, O God!
The fading-time is here,
But Thou abidest strong and true
Though all things disappear.

We hope in Thee, O God!
Our joys go one by one,

But lonely hearts can rest in Thee
When all besides is gone.

We hope in Thee, O God!
Hope fails us otherwhere;
But since Thou art in all that is,
Peace takes the hand of care.

We hope in Thee, O God!
In whom none hope in vain;
We cling to Thee in love and trust,
And joy succeeds to pain.

—*Marianne Farningham.*

SATURDAY.

PIT, ROCK AND SONG.—Psalm xl.

1 I waited patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me.

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

In this Psalm David speaks as the anointed servant of the Lord. Some of his words apply in a peculiar sense to himself; they are suitable to some occasion after his repentance. The 6th, 7th and 8th verses contain a remarkable prophecy of the incarnation and sacrificial offering of Jesus Christ. The apostle in Heb. x. 5-9, puts all conjecture out of court, and confines the meaning to Him who came into the world to do the Father's will.

In verses 1-3, we have, "1st. *Before Conversion*. In the pit, dark, miry, helpless. I waited—I cried. I had nothing but need, wretchedness, and a cry. God asks no more—*poverty, purpose and prayer*—these recommend me to His mercy. 2d. *In Conversion*. 'He inclined,'—was listening for my cry. 'He heard me.' 'He brought me up' from darkness to light. The relief was radical—a complete answer to my cry, and the complement of my need. . . . 3d. *After Conversion*. A rock experience. He did it. Out from miry uncertainty to rock-assurance. He established my goings. My heart is all aglow with joy. His Spirit has begun the new life within me, and given me occasion for new praises—a new song, not the silence of policy or fear."—*John Parker*.

Closet Promise.—We joy in God through our Lord Jesus Christ.—Rom. v. 11.

"Joy supreme, untold by mortals,
Joy unspeakable, divine!
Him to know my perfect Saviour;

In His righteousness to shine;
Here to have His blessed mind,
Perfect rest in Him to find."

THE CHILDREN'S CORNER.

Breakfast Motto.—O taste and see that the Lord is good.—Psalm xxxiv. 8.

Weekly Proverb.—Make haste slowly.—*Poor Richard.*

DAILY BIBLE READING.—ALL ABOUT HANDS.

Sunday.—Disobedient Hands.—Gen iii. 1-24.

Monday.—Jeroboam's Idol-making Hands.—1 Kings xii. 25-33; xiii. 1-10.

Tuesday.—Sabbath-breaking Hands.—Neh. xiii. 15-22.

Wednesday.—Herod's Murderous Hands.—Matt. ii. 1-23.

Thursday.—Paul's Persecuting Hands.—Acts xxvi. 1-32.

Friday.—Clean Hands.—Psalm xxiv. 1-10.

Saturday.—Jesus' Hands.—Matt. viii. 3; Mark viii. 22-26; John xx. 19-31; Luke xxiv. 50.

HAWKS OR DOVES?

If words
Were birds,
And swiftly flew
From tips
Of lips
Owned, dear, by you;
Would they,
To-day,
Be hawks and crows?
Or blue,
And true,
And sweet? Who knows?

Let's play
To-day
We choose the best;
Birds blue
And true,
With dove-like breast!
'Tis queer,
My dear,
We never knew
That words,
Like birds,
Had wings and flew!—*Selected.*

As we have therefore opportunity, let us do good unto all men.—Gal. vi. 10.

In our last talk I told you about helping the poor. But we must not stop with that; we must "do good unto all men." One way of doing good is to keep others from doing wrong. Emma Gray, on her way to school, passed a little boy whose hand was through the railings of a gentleman's front yard, trying to pick a flower. "O little boy!" said Emma, kindly. "Are you not taking that without leave?" "Nobody sees me," said the boy. "Somebody sees you from the blue sky," answered Emma. "God says we must not take what does not belong to us without leave, and you will grieve Him if you do so." "Shall I?" said he; "then I won't." He



Tony Fennell

THE GREAT GARDEN, LONDON

THE RETURN HOME AFTER THE FIRST VOYAGE.



drew back his hand and went away. You see, Emma did a good thing that day. There was a father once who was very profane. His little girl always cried and shunned him when he came about. One day her mother asked her the reason, and she said, "*I heard papa swear.*" What a rebuke that was to her father! And it caused him to resolve that she should never hear "papa swear" again. So you see, children, one way to *do good* is to prevent others from doing wrong.

RETURN HOME AFTER THE FIRST VOYAGE.

This is a picture of a young sailor who has just gotten home from his first voyage. He is seated at the table, in the midst of his family, telling of the adventures of his journey, which are still fresh in his memory. Just notice how interested all are in what he is saying. I judge it must be something very funny, for they seem to be laughing very heartily. No doubt he has brought with him many nice things which he has collected here and there. One little child, seated in the left corner of the picture, has a shell; she is listening to the strange sounds in it, which are just like the murmur of the sea.

Have you ever taken a long journey away from home? Do you remember how nice it was to get back home again? How glad all were to see you—even the girl in the kitchen; even the cat, and the bird; everybody and everything. And how fresh and new everything about home seemed to you! Why even your old doll or worn-out riding-horse were like new ones to you, now that you were glad to play with them again.

Then, have you ever had your papa or mamma go away and stay a long while? How you longed for the day when they would return! You could hardly wait. You were expecting nice presents, and candies and lots of other things; but best of all, you did so want to see your parents once more. You did not know how much you loved them until you missed them from the home.

Dear children, we cannot love our homes too dearly. We should do all we can to make them happy places. Samuel Woodworth wrote:

How dear to this heart are the scenes of my childhood,
When fond recollection recalls them to view:—
The orchard, the meadow, the deep-tangled wildwood,
And every lov'd spot which my infancy knew.

SIXTEENTH WEEK.

PEARL TEXT.—Better is a little with righteousness than great revenues without right.—Prov. xvi. 8.

Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor and himself most true,
Whom neither force nor fawning can
Unpin, or wrench from giving all their due;

Who never melts or thaws
At close temptations; when the day is done,
His goodness sets not, but in dark can run;
The sun to others writeth laws,
And is their virtue: Virtue is his sun.

—George Herbert.

Follow thou righteousness: the rest shall follow thee.—*Thomas Adams.*

The Holy Ghost must shine upon your graces or you will not be able to see them, and your good works must shine upon your faith or your neighbors will not be able to see it.—*De Sales.*

Do right and, although your neighbors may scorn and avoid you to-day, in the end you will find the whole world, nature, and God, on your side. Truth is the central sun of the universe. Be truth yourself.—*Sel.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

BETHESDA.—John v. 1-24.

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son:

23. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

The pool of Bethesda, no doubt, was intended as a typical representation of the fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. In the blood of Jesus a sovereign efficacy is found for all who are washed in it. He cures the guilt of sin, the dominion of sin, and the sting of sin. We do not have to go down into some low valley to find the Gospel Bethesda; it is at our very door. We do not need to wait for some angel to come and stir its waters; the blessed Spirit is promised most simply and unconditionally "to them that ask Him." *This* promise says nothing even about desiring or thirsting; it premises absolutely nothing; but comes to the lowest depths of sin-paralyzed will—it is only and simply, "*Ask.*"

"*Is passed from death unto life*" (verse 24). Not "is passing," but "is passed."

"From death—cold, dark, hopeless, useless, loveless; the death in trespasses and sins; the death that lives (strange paradox) forever in the lake of fire—unto life with its ever-increasing abundance; life crowned with light and love; life upon which only a shadow of death can ever pass, and that only the shadow of the portal of eternal glory; life in Jesus, life for Jesus, life with Jesus."—*F. R. Havergal.*

Closet Promise.—Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.—Heb. vii. 25.

"God never wastes His power. What He is able to do, He is willing to do—desires to do. His ability furnishes an unlimited, exhaustless storehouse. Christ's intercession gives every one the key. Alas that there should be so many who either starve in rags or perish by the wayside!"

MONDAY. -

A HYMN OF PRAYER.—Psalm xx.

1 The LORD hear thee in the day of trouble;
the name of the God of Jacob defend thee;

2 Send thee help from the sanctuary, and
strengthen thee out of Zion;

3 Remember all thy offerings, and accept
thy burnt sacrifice; Selah.

4 Grant thee according to thine own heart,
and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in
the name of our God we will set up *our* banners:
the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his
anointed; he will hear him from his holy
heaven with the saving strength of his right
hand.

7 Some *trust* in chariots, and some in horses:
but we will remember the name of the LORD
our God.

8 They are brought down and fallen: but
we are risen, and stand upright.

9 Save, LORD: let the king hear us when
we call.

In this Psalm a happy people plead for a beloved sovereign, and with loving hearts cry to Jehovah, "God save the King."

"It needs but a moment's reflection to perceive that this hymn of prayer is prophetic of our Lord Jesus, and is the cry of the ancient church on behalf of her Lord, as she sees Him in vision enduring a great fight of afflictions on her behalf. The militant people of God, with the great Captain of salvation at their head, may still in earnest plead that the pleasure of the Lord may prosper in His hand."—*C. H. Spurgeon*.

"The scene presented in this place to the eye of faith is deeply affecting. Here is the Messiah pouring out His heart in prayer in the day of His trouble; His spouse overhears His agonizing groans; she is moved with the tenderest sympathy towards Him; she mingles her prayers with His; she entreats that He may be supported and defended."—*Hamilton Verschoyle*.

And so still to-day we may pray for Him. We can pray for Him in His members. And thus is fulfilled what is written in Psalm lxxii. 15.

"A sweeter wish, or a more consolatory prayer for a child of sorrow was never uttered by man, '*The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.*' And who is there of the sons of men to whom a '*day of trouble*' does not come, whose path is not darkened at times, or with whom is it unclouded sunshine from the cradle to the grave? 'Few plants,' says old Jacomb, 'have both the morning and the evening sun;' and one far older than he said, 'Man is born to trouble.' A '*day of trouble*,' then, is the heritage of every child of Adam. How sweet, as I have said, how sweet the wish, '*The Lord hear thee in the day of trouble.*' It is the prayer of another in behalf of some troubled one, and yet it implies that the troubled one himself had also prayed, '*The Lord hear thee*'—hear and answer thine own prayer!"—*Barton Bouchier*.

Closet Promise.—Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.—John xvi. 23.

While I tread life's weary path,
Give me faith, O Lord, to see
In the trials that surround me
Naught but Thee.

Give me strength, O Lord, to lighten
The burdens of the weak around,
And to tell the peace to others
I have found.

When I reach the valley dark,
Give me eyes, O Lord, to see

In that awful, awful darkness
Round me—Thee.

When I touch the gloomy river,
Hold me that I cannot sink;
Hold me, Lord, that I may see Thee
On the brink.

Take me to the "many mansions"
That Thou hast prepared for me;
There I would abide forever,
Lord, with Thee!
—*Selected.*

TUESDAY.

THE ROYAL TRIUMPHAL ODE.—Psalm xxi.

1 The king shall joy in thy strength, O LORD;
and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire,
and hast not withholden the request of his lips.
Selah.

3 For thou preventest him with the blessings
of goodness: thou settest a crown of pure gold
on his head.

4 He asked life of thee, *and* thou gavest *it*
him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour
and majesty hast thou laid upon him.

6 For thou hast made him most blessed for
ever: thou hast made him exceeding glad with
thy countenance.

7 For the king trusteth in the LORD, and
through the mercy of the Most High he shall
not be moved.

8 Thine hand shalt find out all thine enemies:
thy right hand shall find out those that
hate thee.

9 Thou shalt make them as a fiery oven in
the time of thine anger: the LORD shall swallow
them up in his wrath, and the fire shall
devour them.

10 Their fruit shalt thou destroy from the
earth, and their seed from among the children
of men.

11 For they intended evil against thee; they
imagined a mischievous device, *which* they are
not able to *perform*.

12 Therefore shalt thou make them turn their
back, *when* thou shalt make ready *thine arrows*
upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own
strength: *so* will we sing and praise thy power.

Psalm Twenty anticipates what this regards as realized.

"The last Psalm was a litany before the king went forth to battle. This is apparently a *Te Deum* on his return."—*F. F. Stewart Perowne.*

"If we pray to-day for a benefit and receive it, we must, ere the sun goes down, praise God for that mercy, or we deserve to be denied the next time."
—*C. H. Spurgeon.*

"*The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!*" "Herein let every subject of King Jesus imitate the King; let us lean upon Jehovah's strength, let us joy in it by unstaggering faith, let us exult in it in our thankful songs. Jesus not only has thus rejoiced, but He *shall* do so as He sees the power of divine grace bringing out from their sinful hiding-places the purchase of His soul's travail; we also shall rejoice more and more as we learn by experience more and more fully the strength of the arm of our covenant God. Our weakness unstrings our harps, but His strength tunes them anew. If we cannot sing a note in

honor of our own strength, we can at any rate rejoice in our omnipotent God."—*C. H. Spurgeon.*

Closet Promise.—If we suffer, we shall also reign with Him.—2 Tim. ii. 12.

'Tis done, the world's long night is o'er,
At last is reached the long'd-for shore;
Life's transient tale is told:
The Crystal City bursts on sight,
With gates of pearl and sapphire bright,
And streets of purest gold!

One theme each sainted bosom fires,
The thunder of the myriad choirs
The anthem peals prolong;
No wearied frame, no languid eye,
Suspend the swelling minstrelsy
Of the exultant throng.

See! more than conquerors they stand,
Clothed in white robes; in every hand
Waves the the triumphal palm;
Down at His feet each crown is flung,
And onward rolls from tongue to tongue,
"Salvation to the Lamb!

"Blessing and glory, might and power,
Ascribe to Him for evermore,
Ye countless hosts of heaven;
Unto the Lamb who once was slain,
Who through eternal years shall reign,
Immortal praise be given!"

—*Dr. J. R. Macduff.*

WEDNESDAY.

A SUCCORING CHRIST.—Heb. ii.

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him the seed of* Abraham.

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining to* God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

What it was "to be tempted," our Saviour knew of old, by the sure but sharp convictions of His own experience; and therefore treats such as are tempted with all the sympathizing tenderness that fellowship in suffering can produce in a mind infinitely merciful of itself.

"This is no small support that Christ succours the tempted. The mother succours the child most when it is sick; she sits by its bedside, brings it cordials; so, when a soul is most assaulted, it shall be most assisted."—*Watson*.

"Nothing is so exquisite in you, nothing so multitudinous, nothing so venomous and painful in the way of moral temptations, that it has not had some part in the experience of Christ, so that it is interpreted to him perfectly. And every sigh, every groan, every aspiration, every thought, that will not even look up, but that, looking down, despairs—God knows them all, and knows them quick, for they bound, as it were, against his heart, bringing up suggestions of trials experienced in his own person."—*H. W. Beecher*.

Closet Promise.—My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.—James i. 2-3.

"Joy! Joy to be harassed by a constant derangement of your plans? Joy to be tantalized by those who would anger you, that they might glory in your fall? Joy to be led into doubt as to your own duty, into darkness that enshrouds all the pathway before you? Yes, joy! Because thus you may suffer with the Master. You are driven to the great Burden-bearer for help. Rejoice for every thing that reveals to you your own incompleteness and God's great fulness."

THURSDAY.

THE CHRISTIAN AS A CITIZEN.—Titus iii. 1-9.

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved

us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

A man's religion consists in something else than in duty toward God. It must control the whole circle of his relationships, and make him a better citizen as well as a better man. Indeed, it cannot do the one without doing the other.

In our lesson we see *What the Christian citizen should do* (vers. 1, 2); *What he was* (vers. 3-7); *What he should maintain* (verse 8); *What he should avoid* (verse 9).

The best citizens are Christian men. They are so, for the reason that, having learned to obey the law of God, they are willing to obey the laws of men, so far as they do not conflict with God's higher law. Next to the government of God, the government of man, under which we live, demands our prompt and willing obedience.

"Ready for every good work." That should be the reputation of every Christian. The "good work" here had in view was any work such as the government might call upon one to do. In relation to every call other than is forbidden by the law of his God, a Christian specially should be "ready"—prompt and willing. He should set to all others an example of good citizenship.

Closest Promise.—Surely I know that it shall be well with them that fear God.—Eccles. viii. 12.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I had rather He unlock the day,
And as the hours swing open say,
"My will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way,

I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know;
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—Rev. John Parker.

FRIDAY.

FLEEING FROM DUTY.—Jonah i. and ii.

1 Now the word of the LORD came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into

it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down

into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence cometh thou? what *is* thy country? and of what people art thou?

9 And he said unto them, I *am* a Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; but they could not; for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth

into the sea; and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

1 Then Jonah prayed unto the LORD his God out of the fish's belly.

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that I have vowed. Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

It is the most dangerous thing in the world to neglect or refuse to do a duty. Jonah acted as men often do who dislike God's commands. He set about removing himself as far as possible from being under the influence of God, and from the place where he *could* fulfil those commands. God bade him go to Nineveh, which lay Northeast from his home; and he instantly set himself to flee to the then furthest West.

"So men, when God secretly calls them to prayer, go and immerse themselves in business; when, in solitude, He says to their souls something which they like not, they escape His voice in a throng. If He calls them to make sacrifices for His poor, they order themselves a new dress or some fresh sumptuousness or self-indulgence; or, contrariwise, if He calls them not to do a thing, they do it at once, to make an end of their struggles and their obedience; to put obedience out of their power; to enter themselves on a course of disobedience. Jonah, then, in this part of his history, is the image of those who, when God calls them, disobey His call, and how He

deals with them, when He does not abandon them. He lets them have their way for a time, encompasses them with difficulties, so that they shall 'flee back from God displeased to God appeased.'"—*E. B. Pusey, D. D.*

Closet Promise.—Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole.—*Job v. 17-18.*

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

SATURDAY.

SINNERS IN THE DUST.—*Jonah iii. and iv.*

1 And the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented

of the evil, that he had said that he would do unto them; and he did *it* not.

1 But it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 Then said the LORD, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm which when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind;

and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live.*

9 And God said to Jonah, Dost thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not la-

boured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

We have here an illustration of the truth, that those who venture on Divine mercy will not be disappointed. This was not a repentance in word only, but in deed.

"Many wish to repent, yet so as not to part with their luxuries or the vanity of their dress, like the Greek who said he would 'like to be a philosopher; yet in a few things, not altogether.' To whom we may answer, 'Delicate food and costly dress agree not with penitence; and that is no great grief which never comes to light.'"—*Selected.*

"It was a marvellous thing, that purple was outvied by sackcloth. Sackcloth availed, what the purple robe availed not." "The king had conquered enemies by valor; he conquered God by humility. Wise king, who, for the saving of his people, owns himself a sinner rather than a king. He forgets that he is a king, fearing God, the King of all; he remembereth not his own power, coming to own the power of the Godhead. Marvellous! While he remembereth not that he is a king of men, he beginneth to be a king of righteousness. The prince, becoming religious, lost not his empire, but changed it. Before, he held the principedom of military discipline; now, he obtained the principedom in heavenly disciplines."—*S. Maximus.*

"He who limiteth fasting to the abstinence from food only, he it is who, above all, dishonoreth it. Fastest thou? Show it me by its works. 'What works?' askest thou. If you see a poor man, have mercy; if an enemy, be reconciled; if a friend doing well, envy him not; if a beautiful woman, pass on. Let not the mouth alone fast; let eyes, too, and hearing, and feet, and hands, and all the members of our bodies. Let the hands fast, clean from rapine and avarice! Let the feet fast, holding back from going to unlawful sights! Let the eyes fast, learning never to thrust themselves on beautiful objects, nor to look curiously on others' beauty; for the food of the eye is gazing. Let the ear, too, fast; for the fast of the ears is not to hear detractions and calumnies. Let the mouth, too, fast from foul words and reproaches. For what boots it to abstain from birds and fish while we bite and devour our brethren? The detractor preys on his brother's flesh."—*E. B. Pusey, D.D.*

Closet Promise.—Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee.—Psalm lxxxvi. 5.

Lord, who art merciful as well as just,
Incline Thine ear to me, a child of dust!
Not what I would, O Lord, I offer Thee,
Alas! but what I can.

Father Almighty, who hast made me man,
And bade me look to heaven, for Thou art
there,

Accept my sacrifice and humble prayer.
Four things which are not in Thy treasury
I lay before thee, Lord, with this petition;
My nothingness, my wants,
My sins, and my contrition.

—Robert Southey.

THE CHILDREN'S CORNER.

Breakfast Motto.—He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.—John vi. 35.

Weekly Proverb.—One To-day is worth two To-Morrows.—*Poor Richard.*

DAILY BIBLE READING.—ALL ABOUT FEET.

Sunday.—Feet like Hind's Feet.—Psalm xviii. 1-50.

Monday.—Feet Hurt with Fetters.—Psalm cv. 1-45.

Tuesday.—Feet on a Rock.—Psalm xl. 1-17.

Wednesday.—Feet Swift for Mischief.—Prov. vi. 1-19.

Thursday.—Feet Stumbling on Dark Mountains.—Jer. xiii. 1-27.

Friday.—Feet Running to do Evil.—Prov. i. 8-33.

Saturday.—Feet that Bring Glad Tidings.—Rom. x. 1-21.

FROM THE OLD GERMAN.

How should the heart of a little child be?
As pure as the lily that blossoms on the lea,
As clear as the dews from the heavens that fall,
As true as the mirror that hangs on the wall,
As fresh as the fountain, as gay as the lark

That trills out its song 'twixt the day and the
dark,
As glad as the angels when, soaring, they fly
On the bright wings of love to their home in
the sky.
—E. M. Traquair.

To do good, and to communicate, forget not.—Heb. xiii. 16.

I want to tell you another way of doing good. One Sunday the superintendent of a Sunday-school said to his scholars, "Children, I want each of you to bring a new scholar to the school with you next Sunday." "I can't get any new scholars," said several of the children to themselves. "I'll try what I can do," was the whispered response of a few others. One of the latter class went home to his father and said, "Father, will you go to the Sunday-school with me?" "I can't read, my son," replied the father, with a look of shame. "Our teachers will teach you, dear father," answered the boy, with respect and feeling in his tones. "Well, I'll go," said the father. He went, learned to read, sought and found the Saviour, and at length became a Bible distributor. Years passed on, and that man had established *four hundred Sunday-Schools*, into which *thirty-five thousand* children were gathered! Thus you see what trying did. That boy's efforts, by God's grace, saved his father; and his father, being saved, led *thirty-five thousand* children to the Sunday-school!

SEVENTEENTH WEEK.

PEARL TEXT.—For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us.—2 Cor. i. 20

For He hath given us a changeless writing,
Royal decrees that light and gladness bring,

Signed with His name in glorious inditing,
Sealed on our hearts with His own signet ring.
—F. R. Huvergal.

I believe the promises of God enough to venture an eternity upon them.
—Watts.

The promises often lose their sweetness because we have been eating of the grapes of Sodom. Our taste is at fault.—Sel.

People often err in trying to hasten the promises, confounding precepts with promises—breaking the precept to fulfil the promise.—Sel.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

NO TEARS.—Isa. xxv.

1 O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; thy counsels of old are faithfulness and truth.

2 For thou hast made of a city a heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the

face of the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim; and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

In this chapter there occur almost the grandest words between the lids of the Bible. It is thus they run: "And God will swallow up death in victory. And the Lord God will wipe away tears from off all faces." Yes, one day the ministry of discipline will be ended. No longer will there be any John
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the Baptist crying in the wilderness, "Repent ye." No longer will the tears of sorrowful ones girdle the earth in never-ceasing witness of the shames, the griefs, the hopelessness, that have extorted them. The tears that have fallen in so many open graves; the tears that have dropped slowly from some young mother's cheek upon the babe asleep upon her knees; the tears that, all unbidden, blind us when we look upon the shattered remnants of our earlier hopes; our tears of mortification, of penitence, and of despair—all these shall be wiped away forever. The ministry of discipline will be ended—the baptism of tears will be done.

This passage is exquisitely beautiful. The poet Burns once said that he could never read it without being affected to tears. It may be added that nothing but the gospel will do this. No other religion can furnish such consolation, and no other religion is, therefore, adapted to man.

Closet Promise.—And God shall wipe away all tears from their eyes.
—Rev. xxi. 4.

"We have no tears Thou wilt not dry;
We have no wounds Thou wilt not heal;
No sorrows pierce our human hearts
That Thou, dear Saviour, dost not feel!"

"Thy pity like the dew distils,
And Thy compassion like the light
Our every morning overfills,
And crowns with stars our every night."

MONDAY.

A GOOD NAME.—Eccles. vii. 1-14.

1 A good name *is* better than precious ointment; and the day of death than the day of one's birth.

2 *It is* better to go to the house of mourning than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools:

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool. This also *is* vanity.

7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better *is* the end of a thing than the begin-

ning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What *is* the cause that the former days were better than these? for thou dost not inquire wisely concerning this.

11 ¶ Wisdom *is* good with an inheritance: and *by it* there *is* profit to them that see the sun.

12 For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it.

13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

"The very sweetness of a precious ointment—the very exquisiteness and delicacy of its odor—exposes it to be the more easily injured. It may be so tainted by the corruption of even a dead fly as to have its perfumes

spoiled. By so seemingly trifling a cause may all the cost and skill bestowed on it by the apothecary be rendered of no avail. And how true a picture does this illustration exhibit of the fatal injury which a little folly is sure to inflict upon the good name of the man who is held in reputation for wisdom and honor. Indiscretions that would never be noticed in men of inferior character are ruinous to him. Nor is it difficult to understand how this result should arise. On a soiled garment even a fresh stain makes no very conspicuous mark, but a spot catches the eye at once on a snow-white robe."—*Buchanan*.

Closet Promise.—The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.—Prov. x. 22.

Let the world pass by unknown,
Care is dead and sorrow flown;
O'er His garment's outer fold
I have all my burdens rolled:
I will sleep, for God shall be
Even in slumber blessing me.

As a callow bird may rest
Swinging softly in its nest,
As a baby kept from harm
In its mother's folding arm,
So I rest secure with Thee;
Even in sleep Thou bleesest me.

—*Rose Terry Cooke*.

TUESDAY.

THE WALK TO EMMAUS.—Luke xxiv. 13-35.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our com-

pany made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with

us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

“But their eyes were holden that they should not know Him.”

So, oftentimes, our eyes are holden that we should not know Him. Strange things happen to us, and we think not that His hand is upon them all. All the instruction we get in the darkness is from Him; but we do not know that it is from him directly, and immediately, until the darkness is over.

We, too, walk along the road to Emmaus, and the Divine Teacher appears to us, as St. Mark puts it, “in another form.”

“God comes to His people in an undisclosed and unrecognized form in the hours of their despondency. Or, to put it in other words, that which seems to us to be a cloud and darkness is, after all, but the garment in the midst of which Christ is walking. All right occupations likewise, all duties, all daily fidelities, bring along with them a divine presence. We are never alone. We are never doing things that are merely secular, if we know how to make them Divine. The most menial callings, routine occupations, things not agreeable in themselves, but necessary, and things of duty, all of them have or may have with them a Christ.”—*H. W. Beecher*.

Oh, that wisdom were given us to know what the blessing of to-day is, and what the blessing of the hour is, that we may then see what it is, when, like Christ, it vanishes at the moment of its disclosure.

Closet Promise.—Yet a little while, and He that shall come will come, and will not tarry.—Heb. x. 37.

“I cannot think but God must know
About the thing I long for so;
I know He is so good, so kind,

I cannot think but He will find
Some way to help, some way to show
Me to the thing I long for so.”

WEDNESDAY.

“THE QUESTION AND ANSWER.”—Psalm xv.

1 LORD, who shall abide in thy tabernacle?
who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned;
but he honoureth them that fear the LORD. *He that* sweareth to his *own* hurt, and changeth not.

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. *He that* doeth these *things* shall never be moved.

We have here a description of the man “who is a child at home in the

Church of God on earth, and who will dwell in the house of the Lord forever above." The first verse asks the question; the rest of the verses answer it.

The citizen of Zion is here described. "1. What he must be. He must be upright in heart. A man himself bent double cannot walk uprightly. 2. How he must act. Neither from impulse, ambition, gain, fear, or flattery. He must not be warped in any direction, but stand perpendicularly. 3. What he must expect. Snares, etc., to trip him. 4. Where he must walk. Path of duty, the only one in which he can walk uprightly. 5. Where he must look. Up, right-up, and then he will be up-right."—*C. H. Spurgeon.*

"It is no account against thee that thou art a layman, or poor, or sick, or contemptible, or how vile soever thou art; if thou workest righteousness, thou shalt be saved. The only work that we must hope will be considered and accounted of, is the work of righteousness: all the other works that either urge or allure us on under a show of godliness, are a thing of naught."—*Martin Luther.*

Closet Promise.—God is not unrighteous to forget your work and labor of love.—Heb. vi. 10.

"One by one thy duties meet thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

"Every hour that fleets so slowly
Has its task to do or bear:
Luminous the crown and holy,
If we set each gem with care."

THURSDAY.

THE GLORY OF CHRIST.—Heb. i.

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh

his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

We never fully appreciate the tender condescension of our King in becoming one flesh with His church, and placing her at His right hand, until we have fully rejoiced in His essential glory and deity. What a mercy for us that our Saviour is God, for who but a God could execute the work of salvation? "What a glad thing it is that He reigns on a throne which will never pass away, for we need both sovereign grace and eternal love to secure our happiness. Could Jesus cease to reign we should cease to be blessed, and were He not God, and therefore eternal, this must be the case. No throne can endure forever, but that on which God Himself sitteth." "God is best known in Christ; the sun is not seen but by the light of the sun."—*Bridge*.

"In nature, we see God, as it were, like the sun in a picture; in the law, as the sun in a cloud; in Christ, we see Him in His beams: He being 'The brightness of His glory, and the exact image of His person.'"—*Charnock*.

"I have a passion," observed Count Zinzendorf in one of his discourses to the congregation at Hernhut, "and it is He—He only."

Closet Promise.—Christ also hath loved us, and hath given Himself for us.—Ephes. v. 2.

Surely running-over love—that vast, large, boundless love of Christ—is the only thing I most fain would be in bonds with. He knoweth that I have but little but the love of that love; and thus I shall be happy, suppose I never get another heaven, but only an eternal feasting of that love. But suppose my wishes were poor: He is not poor; Christ, all the seasons of the year, is dropping sweetness. If I had vessels, I might fill them; but my old, riven, and running-out dish, even when I am at the well, can bring little away. Nothing but glory will make tight and fast our leaking and rifted vessels. Alas! I have spilled more of Christ's love, grace, faith, humility, and godly sorrow, than I have brought with me. How little of a sea can a child carry in his hand! As little am I able to take away of my great sea,—my boundless and running-over Christ Jesus.—*Rutherford*.

FRIDAY.

A BLESSED PERSUASION.—2 Tim. i. 1-14.

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of

fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

In verse 12 of this chapter we have Paul's experience. If there were nothing but ourselves, we might fear; but as long as we have the amplitude, the fidelity, the tenderness, and the love of Christ, we have that which is more than a match for all our sin. Doubt yourself as much as you will, but do not doubt Christ. When the Rev. Dr. Alexander lay dying, he was approached by a friend who asked him how he felt, and said to him, "Suppose you were now to go to the judgment seat, what would be your feelings?" He was then within twenty hours of his decease, and he knew he was dying. "What would be my feelings?" said he in reply. "They would be these: first, I would prostrate myself in an unutterable sense of my nothingness and guilt; but, secondly, I would look upon my Redeemer with an inexpressible assurance of faith and love. A passage of Scripture which explains my present feeling is this: 'I know *whom* I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' Some persons read it, '*In* whom I have believed,' but there is no preposition. Christ Himself was the direct object of the Apostle's faith. 'I know *whom* I have believed;' that is, I am acquainted with Him; I know Him." And relying on that only, he died, as millions of others have done, and as God grant we may, in the holy triumphs of the Gospel.

Closet Promise.—We which have believed do enter into rest.—Heb. iv. 3.

"Rest, blessed rest, no rest like this,
The earnest of celestial bliss,
The pledge of rest above:

The rest that Jesus only gives
To him that in His presence lives,
The life of holy love."

SATURDAY.

"THE SONG OF HAPPY SERVICE."—Psalm xxxvi.

1 The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and

deceit : he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed ; he setteth himself in a way *that is* not good ; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens ; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains ; thy judgments *are* a great deep : O LORD, thou preservest man and beast.

7 How excellent *is* thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life : in thy light shall we see light.

10 O continue thy lovingkindness unto them that know thee ; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen : they are cast down, and shall not be able to rise.

This Psalm is the song of those who bear the easy yoke of Jesus. "The wicked are contrasted with the righteous, and the great Lord of devout men is heartily extolled ; thus obedience to so good a Master is indirectly insisted on, and rebellion against Him is plainly condemned."

In verses 5 to 9, the Psalmist turns his contemplation to the glory of God. "*Therefore the children of men put their trust under the shadow of Thy wings.*" "The best of reasons for the best of courses. The figure is very beautiful. The Lord overshadows His people as a hen protects her brood, or as an eagle covers its young ; and we as the little ones run under the blessed shelter and feel at rest. To cower down under the wings of God is so sweet."—C. H. Spurgeon.

"*They shall be abundantly satisfied with the fatness of Thy house : and Thou shalt make them drink of the river of Thy pleasures.*" Mark, first, the excellency of the provision, '*fatness of Thy house,*' the '*river of Thy pleasures.*' The fattest is esteemed the fairest and the most excellent food ; therefore the saint was enjoined to offer the fat in sacrifice under the law. As God expects the best from us, so He gives the best to us. . . . But, though God keeps so noble a house to satisfy His people's hunger, what special care doth He take to quench their thirst ! '*Thou shalt make them drink of the river of Thy pleasures.*' Hath the child, then, any cause, when his Father keeps so rare and costly a table, to leave such dainties and go a-begging up and down the country for scraps and fragments ? Oh, how much do these disgrace their Parent's provision, and their own discretion !"—George Swinmock.

Closet Promise.—For thus saith the Lord, Behold, I will extend peace to her like a river.—Isa. lxvi. 12.

"Peace as a river,' so beautifully flowing
Quietly onward through darkness or light,
Toiling or resting, in sorrow or gladness,

Sad our surroundings, or cheering and
bright ;
Onward, still onward serenely and grand
To the ocean of love in the bright glory
land."

THE CHILDREN'S CORNER.

Breakfast Motto.—Cast thy bread upon the waters: for thou shalt find it after many days.—Eccles. xi. 1.

Weekly Proverb.—What's bred in the bone will never be out of the flesh.—*English.*

DAILY BIBLE READING.—ON GIVING.

Sunday.—God Claims a Tenth of All.—Lev. xxvii. 30; Num. xviii. 20–24.

Monday.—God's Promises to Such as Do This.—Mal. iii. 10; Prov. iii.

9, 10.

Tuesday.—Examples of Giving.—Heb. vii. 1–3.

Wednesday.—Examples of Giving.—1 Chron. xxix. 1–9.

Thursday.—Examples of Giving.—Acts iv. 31–37.

Friday.—Examples of Giving.—Mark xii. 41–44.

Saturday.—General Rules for Giving.—Matt. x. 8; Luke vi. 38; 2 Cor. ix. 6–8.

THE MANLY MAN.

It isn't the boy who doubles his fists,
And thrusts them under another's nose,
• Baring the sleeves from his rigid wrists,
Ready to rain vindictive blows;

Whose tongue is ready with gibe and jeer
To stir up strife whenever he can,
Breathing menace and waking fear,
Who grows to be a manly man.

—*Selected.*

Remember now thy Creator in the days of thy youth.—Eccles. xii. 1.

Dear children, you can never begin too early to become little Christians. I know many little boys and girls who are good members of church. Samuel, John the Baptist, and Timothy early gave their hearts to God. Old Fox, in his Book of Martyrs, gives one instance which ought not to be forgotten. At Antioch, in November, in the year 303, a little boy was seized for the crime of confessing Christ and speaking against idols. When the question was put to him by the furious persecutor, "Who taught you this?" he replied, "My mother, with whose milk I drank in this lesson, that I must believe in Christ." That child was scourged till even the heathen spectators wept; yet he bore it all without a murmur. He smiled when the executioner tore the scalp from his head, and died clinging to the blessed truths of the Gospel, which his pious mother had taught him. Was he not a Christian? Yet the historian tells us that he was only seven years of age. Oh! dear children, give yourselves to Jesus while you are little. Then you will never get led away by the world; and when you grow up you will never be sorry for it.

THE GOAT-HERD OF GRANADA.

I wonder how many of my little friends have ever lived among shepherds, who do nothing but take care of their sheep and goats. In mountainous regions in Granada and other countries you will often see no animals but sheep or goats whichever way you look. The flocks are sometimes very large, and the owners have to employ a great many shepherds to take care of so great a number. They lead them forth from the fold, or from their houses in the villages, and find pasture for them. It is necessary, therefore, that they should be taught to follow, and not stray away into the unfenced fields of corn which lie so temptingly on either side. In the goat-herd, in the picture, the big goats are so tame and well trained that they follow their keeper with the utmost docility. Sometimes the keepers go so far in search of good pasture that the little ones become weary or sick; then the shepherd picks them up and carries them home in a kind of basket, like the one in the picture thrown over the mule's back. How pleased the little ones seem! how safe from all danger, for the shepherd's eye is upon them!

"The Lord is my Shepherd, how happy am I!
How tender and watchful my wants to supply;
He daily provides me with raiment and food;
Whate'er he denies me is meant for my good.

"The Lord is my Shepherd, then I must obey
His gracious commandments, and walk in his way;
His fear he will teach me, my heart he'll renew,
And though I am sinful, my sins he'll subdue."



THE GOATHERD OF GRANADA.

EIGHTEENTH WEEK.

PEARL TEXT.—Redeeming the time, because the days are evil.—Eph. v. 16.

On the wild rose tree
Many buds there be ;
Yet each sunny hour
Hath but one perfect flower.

Thou who wouldst be wise,
Open well thine eyes ;
In each sunny hour
Pluck the one perfect flower.

—Selected.

He that waits for an opportunity to do much may breathe out his life in idle wishes.—*Selected.*

Four things come not back : the spoken word, the sped arrow, the past life, the neglected opportunity.—*Selected.*

Opportunities are importunities. They are like flowers that fade at night ; seize them, therefore, while they last.—*Selected.*

There are four good habits : punctuality, accuracy, steadiness, and despatch. Without the first of these, time is wasted ; without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed ; without the third, nothing can be well done ; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.—*Selected.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE CLAY AND THE POTTER.—Jer. xviii. 1-10.

1 The word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter : so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter ? saith the LORD. Behold, as the

clay is in the potter's hand, so are ye in mine hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it ;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it ;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

"We are the clay, and Thou our potter." That is true whether we give ourselves into the hands of God or not. It is true even while we are in rebellion against God ; it is true of us while in the blessed process of recon-

ciliation; and true throughout the whole of the glorious process and progress of redemption.

"The first time I went to a potter's house was in a very remote part of the Southern States. I do not know that what I witnessed there was a fair sample of the ruder forms of pottery, but I judge it was. I had never seen a vessel shaped on the wheel before, and I asked the potter to let me see him make one. He took a little lump of clay, but instead of putting it immediately on the wheel, he took it in one hand and began to give it very heavy blows with his fist. I almost thought he was angry with the poor clay before him, and I said, 'What are you doing with it? I thought you were going to make a vessel.' 'So I am, when I get it ready. I am getting the air-bubbles out of it. If I were to put it on the wheel as it is, it would be spoiled in a few moments. One of those little bubbles would mar all my work. So I beat it and beat it, and in this way get all the air out of it.'

"Ah! I thought, so does God have to treat us. The great difficulty with us is those little bubbles of self-conceit, of our own self-will, and sometimes of our self-righteousness—something that, in the process of God's work, would wonderfully mar it. So He has to deal with us severely; but He is not angry with the poor clay before Him. He is not angry with us when He puts us through this process of adversity. He is only getting out of us all that would mar His blessed work. How wise it is, then, for us just to accept with perfect simplicity, His will."—*Sarah F. Smiley.*

Closet Promise.—Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.—Isa. xlviii. 10.

Let thy heart be cast in the furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light;
And thy gold shall return more precious,
Free from every spot and stain;
For gold must be tried by fire,
And a heart must be tried by pain.

In this cruel fire of sorrow
Cast thy heart, nor faint, nor wail;
Let thy hand be firm and steady,
Do not let thy spirit quail.

Wait, thou, till thy trial passes;
Take thou, then, thy heart again;
For as gold is tried by fire,
So a heart is tried by pain.

I shall know by the gleam and glitter
Of the golden chain you wear,
By your heart's calm strength in loving,
Of the fire they have had to bear.
Beat on, true heart, forever;
Shine bright, strong golden chain;
And bless the cleansing fire,
And the furnace of living pain.

—*Adelaide Proctor.*

MONDAY.

GOOD TIDINGS.—Luke ii. 1–20.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 And this taxing was first made when Cyrenius was governor of Syria.

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you: Ye

shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.*

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Christ came to an indifferent world. It had no arms wide open to receive Him. The inn which had a room for every one else, had no place for Him. "Christ was straitened for room in the inn, and thrust into the stable, that you might open your heart wide, and enlarge it, to give Him a habitation to content Him."—*Bishop Hacket*.

The message which the angel brought was "good tidings of great joy." And this for "*all people*." No favored few find preference before the manger or before the cross. "Whosoever will, let him come."

The first Christmas carol: "Glory to God in the highest, and on earth peace, good will toward men." The first note is "*Glory to God*." Why so? Because God is the giver of this salvation; nay, is Himself the Saviour, in the person of the only-begotten Son. The next note is "*Peace on earth*." What kind of peace? Peace of conscience; peace of heart; peace of mind at ease about worldly affairs; peace and union between brethren. The last note is "*Good-will*." "With malice toward none, with charity for all—this truly Christian motto of President Lincoln sounds almost like an earthly echo of the heavenly anthem, and certainly proves its power and influence in the history of the world."—*P. Schaff*.

Closet Promise.—Thou shalt call His name JESUS: for He shall save His people from their sins.—Matt. i. 21.

"A living, loving, lasting word,
My listening ear believing, heard
While bending down in prayer:
Like a sweet breeze that none can stay
It passed my soul upon its way,

And left a blessing there;
And joyful thoughts that come and go
By paths the holy angels know,
Encamped around my soul."

TUESDAY.

THE UNGODLY AND THE GODLY CONTRASTED.—Psalm lxxiii.

1 Truly God *is* good to Israel, *even* to such as are of a clean heart.

2 But as for me my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me;

17 Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O LORD, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and ignorant: I was *as* a beast before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but* thee? and *there is* none upon earth *that* I desire besides thee.

26 My flesh and my heart faileth; *but* God *is* the strength of my heart, and my portion forever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go *a* whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

The theme of this Psalm is "that ancient stumbling-block of good men, which Job's friends could not get over, viz.:—the present prosperity of wicked men and the sorrows of the godly. Heathen philosophers have puzzled themselves about this, while to believers it has too often been a temptation."

The Psalmist tells us what was his difficulty in verses 2–14; then from 15 to 17 he is embarrassed as to how to act, but finally tells by what means he was helped out of the difficulty—namely, by going into the *sanctuary*, and proceeds to inform us what considerations they were which helped him. 1. The consideration of the *miserable end* of wicked men (vers. 18–20). 2. The consideration of the *blessed end* of the saints (vers. 21–24). 3. The

consideration that the godly have a much *better portion* than the wicked, even though they have no other portion but God (vers. 25, 26).

“Though the wicked are in prosperity, and are not in trouble as other men; yet the godly, though in affliction, are in a state infinitely better, because they have God for their portion. They need desire nothing else; he that hath God hath all. Thus the Psalmist professes the sense and apprehension which he had of things: ‘Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.’ In the twenty-fourth verse the Psalmist takes notice how the saints are happy in God, both when they are in this world and also when they are taken to another. They are blessed in God in this world, in that *He guides them by His counsel*; and when He takes them out of it they are still happy, in that *He receives them to glory*. This probably led him to declare that he desired *no other portion*, either in this world or in that to come, either in heaven or upon earth.”—*Fonathan Edwards*.

Closet Promise.—They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.—Psalm cxxv. 1.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and
sails;

I will believe the Hand which never fails,
From seeming evil, worketh good for me.

And though I weep because those sails are
tattered,

Still will I cry, while my best hopes lie shat-
tered,

“I’ll trust in Thee.”

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every
gale;

So strong its courage that it will not quail
To breast the mighty, unknown sea of death.

Oh! may I cry, though body parts with spirit,
“I do not doubt,” so listening worlds may
hear it,

With my last breath.

—*Selected.*

WEDNESDAY.

WATCH.—1 Thess. v. 1-11.

1 But of the times and the seasons, brethren,
ye have no need that I write unto you.

2 For yourselves know perfectly that the day
of the LORD so cometh as a thief in the night.

3 For when they shall say, Peace and safety;
then sudden destruction cometh upon them, as
travail upon a woman with child; and they
shall not escape.

4 But ye, brethren, are not in darkness, that
that day should overtake you as a thief.

5 Ye are all the children of light, and the
children of the day: we are not of the night, nor
of darkness.

6 Therefore let us not sleep, as *do* others;
but let us watch and be sober.

7 For they that sleep sleep in the night; and
they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober,
putting on the breastplate of faith and love; and
for a helmet, the hope of salvation.

9 For God hath not appointed us to wrath,
but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or
sleep, we should live together with him.

11 Wherefore comfort yourselves together,
and edify one another, even as also ye do.

One main object of the apostle in writing his letters to the Thessalonians was to correct the erroneous impressions which they had with regard to the

Lord's second coming and their attitude towards it. He declares to them that the time of the Lord's coming is uncertain—that it will come as a thief in the night. But, in this chapter, he turns their thoughts from staring to homely duties, and exhorts to the faithful discharge of them, that through their neglect the name of Christ might not fall into reproach.

"Therefore let us not sleep, as do others: but let us watch and be sober." This is a military figure. An army is watchful, whether upon the march or in the camp.

"Now we are making a campaign through life. We are upon an enemy's ground; we are surrounded, or liable to be surrounded, with adversaries who will rush in upon us, and take us captives at unawares. We are commanded, therefore, to do as soldiers do, whether in fort or in camp—to be always vigilant, always prepared."—*H. W. Beecher.*

Closet Promise.—And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.—Isa. xxxii. 17.

It matters not where or what we are, so we be His servants. They are happy who have a wide field and great strength to fulfil His missions of compassion; and they, too, are blessed who, in sheltered homes and narrow ways of duty, wait upon Him in lowly services of love. Wise or simple, gifted or slender in knowledge, in the world's gaze or in hidden paths, high or low, encompassed by affections and joys of home, or lonely and content in God alone, what matters, so that they bear the seal of the living God? Blessed company, unknown to each other, unknowing even themselves! —*H. E. Manning.*

THURSDAY.

DON'T WORRY.—Matt. vi. 24-34.

24 ¶ No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, that even Solo-

mon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying? What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The word *fret* means to fray—to wear out—as a *frayed* garment. Fretting wears out the mind and body. It is not work, but worry that kills. Sir Walter Scott was a wonderful worker—it did him no harm—but when he lost his property, anxiety brought him to paralysis and death. “We may consider the year before us as a desk containing 365 letters addressed to us; one for *every* day, announcing its trials and prescribing its employments, with an order to open daily no letter but the letter *for the day*. Now, we may be strongly tempted to unseal, beforehand, some of the remainder. This, however, would serve only to embarrass us, while we should violate the rule which our Owner and Master has laid down for us.”—*Fay*.

“I have read of a little child who was often observed playing by itself, and laughing and singing with delight. They asked the child what it was playing with, and the little one answered, ‘I am playing with sunbeams.’ It would be better for some of us who are too apt to look on the dark side to imitate that happy child.”—*Wilnot Buxton*.

Closet Promise.—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.—Matt. vi. 34.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—*G. MacDonald*.

FRIDAY.

CHRISTIAN COURAGE.—Josh. i. 1-9.

1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

Three times God exhorted Joshua to "be strong and very courageous." God can do nothing for, or with, a weak or discouraged man; while He can do everything for the man who has the strength and courage of faith.

God does not lay heavy duties upon us without giving us corresponding assurances of strength. So He did with Joshua. "*I will be with thee.*" Then follow particulars: "I will not fail thee." No matter how critical the time, I will not fail. "Nor forsake thee." Whoever else is unfaithful or treacherous, I will never leave thee nor forsake thee so long as thou art in the way of My commandment. And is it not so to-day? Cannot I do all things through Him that strengtheneth me?

"Was He ever foiled or subdued by an enemy? He hath been assaulted, indeed, but was He ever conquered? Can they take the sheep till they have overcome the Shepherd? Why, then, doth my flesh lay open to me the difficulties and urge me so much with the greatness and troubles of the work? Is anything too hard for the omnipotent God? . . . Surely, these serpents' teeth are out; these vipers are easily shaken into the fire; these adders have no stings; these thorns have lost their prickles. As all things below are silly comforters, so are they silly, toothless enemies; bugbears to frighten fools and children, rather than powerful, dreadful foes."—*Baxter*.

'Closet Promise.—Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.—2 Chron. xx. 15.

Bear up courageously, my soul;
Shrink not despondingly,
Nor bow to care, nor fear's control;
Christ conquers all for thee.

Though Satan now his hosts combine,
Yield not to gloomy doubt;
Sing! for the victory is thine;
Cry out aloud and shout!

Christ hath o'ercome thy foes for thee,
He teacheth thee to fight,
He, He alone gives victory,
And clothes thee with His might.

Sing! Sing to God, while all within
To victory's note accords,
Christ will o'ercome the hosts of sin;
The battle is the Lord's.

—*Mrs. Phoebe Palmer.*

SATURDAY.

THE ALL-SUFFICIENCY OF GOD'S HELP.—Isa. xl. 25-31.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he* is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the

Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew *their* strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.



LAZARUS AND DIVES.

If they hear not Moses and the prophets, neither will they be persuaded,
though one rose from the dead.—*Luke xvi. 31.*

"I know of no attribute of the Divine nature more cheering to us than that of the infinite love and tenderness of God amidst the minute things and beings of His creation. He gives His infinite regards to the least, to birds, and to flowers; to men, and to women, and to lowly villages. There is nothing small or insignificant with God. 'Why sayest thou, O Jacob, and speakest, O Israel, "My way is hid from the Lord, and my judgment is passed over from my God?" He giveth power to the faint; and to them that have no might He increaseth strength.'"—*E. Paxton Hood.*

By the mouth of Isaiah the "everlasting God" speaks great words of comfort and of hope to the weak, the faint-hearted, the desponding; He who "fainteth not, neither is weary," has His eye upon them, though they see Him not. There is always and everywhere at hand—in duty, in suffering, in service for Christ—an unseen Presence, and Strength, and Providence, all-encompassing, all-controlling, all-sufficient, and instantly and practically available. We have but to venture forward, to endure, to trust, to prove God's promises, and we shall not fail, but shall overcome. Out of our weakness will come forth divine strength; out of our seeming failures grand successes; out of our humiliations and afflictions, exaltation and eternal glory.

Closet Promise.—They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isa. xl. 31.

All they that wait upon the Lord
Shall thus their strength renew;
And eagle flights shall oft afford
A soul-exalting view.

They serve the waiting soul to bless,
To cheer the pilgrim saint,
To run and feel no weariness,
To walk and never faint.

Thus Moses on the mount of God,
When bathed in glory rays,

Found strength to walk the desert road,
The remnant of his days.

Then let us, waiting on the Lord,
Our daily strength renew,
And strong in faith with one accord
Our pilgrimage pursue.

And when the final hour we see,
We'll shout on angel wing,
"O grave, where is thy victory?
O death, where is thy sting?"

—*Selected.*

THE CHILDREN'S CORNER.

Breakfast Motto.—My Father giveth you the true bread from heaven.—John vi. 32.

Weekly Proverb.—It takes a good many shovelfuls of earth to bury the truth.—*Swiss.*

DAILY BIBLE READING.—HIDING PLACES.

Sunday.—In a Pavilion.—Psalm xxvii. 1-14.

Monday.—In the Secret of God's Presence.—Psalm xxxi. 1-24.

Tuesday.—Hidden Ones.—Psalm lxxxiii. 1-18.

Wednesday.—With Christ in God.—Col. iii. 1-17.

Thursday.—Hid from God's Anger.—Zeph. ii. 1-3.

Friday.—In God.—Psalm xxxii. 1-11.

Saturday.—In Dens and Rocks.—Rev. vi. 9-17.

DEAR LITTLE HEADS IN THE PEW.

In the morn of the holy Sabbath,
I like in the church to see
The dear little children clustered,
Worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave, and sweet,
They look in the congregation
Like lilies among the wheat.
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For dear little heads in the pew.

When they hear, "The Lord is my Shepherd,"
Or "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home—
A place of their own with His people.
He cares for me and for you,
But close in His arms He gathers
The dear little heads in the pew.

So I love in the great assembly,
On the Sabbath morns, to see
The dear little children clustered,
And worshipping there with me;
For I know that my precious Saviour,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.
—Mrs. M. E. Sangster.

My son, give me thine heart.—Prov. xxiii. 26.

I know you will like to hear more about little children who have given their hearts to Jesus. In a Chinese Christian family at Amboy a little boy, on asking his father to allow him to be baptized, was told that he was too young—that he might fall back if he made a profession when he was only a little boy. To this he made the reply: "Jesus has promised to carry the lambs in His arms. I am only a little boy—it will be easier for Jesus to carry me." This logic was too much for the father. He took him with him, and the child was ere long baptized. Dear children, there is one way you always can tell whether a boy or girl is a Christian: *it is by the way they play.* Two little children, a boy and girl, used to play a great deal together. They both became converted. One day the boy came to his mother and said: "Mother, I know that Emma is a Christian." "What makes you think so, my child?"—"Because, mother, she plays like a Christian. Before she was selfish, and, if she didn't have everything her own way, she would say, 'I won't play with you: you are an ugly little boy.'" Oh, how much nicer it is to *play like little Christians!*

NINETEENTH WEEK.

PEARL TEXT.—He that taketh not his cross, and followeth after Me, is not worthy of Me.
—Matt. x. 38.

And there was calm!

O Saviour, I have proved
That Thou to help and save art *really* near;
How else this quiet rest from grief and fear,

And all distress? The cross is not removed,
I must go forth to bear it as before,
But, leaning on Thine arm, I dread its weight
no more.

—F. R. Havergal.

We are bid to *take*, not to make, our cross. God provides it. We are bid to *take it up*; we hear nothing of laying it down.—*Gurnall*.

The whole cross is more easily carried than the half.—*Selected*.

I am heir to the cross, as well as the crown.—*St. Bernard*.

O what a cross to have no cross.—*St. Augustine*.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE SURE AFTERWARD.—Heb. xii. 1-13.

1 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us.

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with

you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Christians are not promised freedom from trouble. There are many troubles which God brings upon His people, or permits them to bring upon themselves, which He does not care to take away from them, and which it is not best for them to have removed. Continued troubles are not, therefore, evidences of God's displeasure. He expressly affirms that, unless you have

such troubles, you cannot be His sons—He cannot be a loving parent to you.

"Some seem to think that a man, to be a Christian, ought to be able not to suffer when suffering comes; but the ache of suffering is a part of the medicine. You might as well say that manliness requires that a man should drink bitter draughts, and call them sweet, as to say that Christianity requires that a man should bear suffering, and say that it is not suffering. It requires no such thing. It does not even require that we should illumine suffering so that for the present it shall seem joyous. . . . No afflictions for the present are joyous, but grievous; nevertheless, *afterward* they yield the peaceable fruit of righteousness unto them that are exercised thereby."

—*H. W. Beecher.*

"Perhaps there have been a dozen different things to-day which were 'not joyous, but grievous' to you. And though you feel ashamed of feeling them so much, and hardly like to own to their having been so trying, and would not think of dignifying them as 'chastening,' yet, if they come under the Lord's definition, He not only knows all about them, but they were, every one of them, chastenings from His hand; neither to be despised and called 'just nothing,' when all the while they *did* 'grieve' you; nor to be wearied of; because they are working out blessing to you and glory to Him. Every one of them has been an unrecognized token of His love and interest in you; for 'whom the Lord loveth He chasteneth.'"—*F. R. Havergal.*

Closet Promise.—Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Heb. xii. 11.

The particular annoyance which befell you this morning; the vexatious words which met your ear and "grieved" your spirit; the disappointment which was His appointment for to-day; the slight but hindering ailment; the presence of some one who is "a grief of mind" to you—whatever this day seemeth not joyous, but grievous, is linked in "the good pleasure of His goodness" with a corresponding afterward of "peaceable fruit," the very seed from which, if you only do not choke it, this shall spring and ripen.—*F. R. Havergal.*

MONDAY.

A PENITENTIAL PSALM.—Psalm vi.

1 O LORD, rebuke me not in thine anger,
neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I am

weak: O LORD, heal me; for my bones are
vexed.

3 My soul is also sore vexed: but thou, O
LORD, how long?

4 Return, O LORD, deliver my soul : oh save me for thy mercies' sake.

5 For in death *there is* no remembrance of thee : in the grave who shall give thee thanks ?

6 I am weary with my groaning ; all the night make I my bed to swim ; I water my couch with my tears.

7 Mine eye is consumed because of grief ; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity ; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication ; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed : let them return *and* be ashamed suddenly.

This Psalm is commonly known as the first of THE PENITENTIAL PSALMS. The other six are, xxxii., xxxviii., li., cii., cxxx., cxliii. Certainly the language in this Psalm "well becomes the lip of a penitent, for it expresses at once the sorrow (verses 3, 6, 7), the humiliation (verses 2, 4), and the hatred of sin (verse 8), which are the unfailing marks of the contrite spirit when it turns to God."

From the first to the end of the seventh verse, there is the Psalmist's plea in his great distress. "God hath two means by which He reduceth His children to obedience : His word, by which He rebukes them ; and His rod, by which He chastiseth them. . . . When men neglect the warnings of His word, then God, as a good father, takes up the rod and beats them."—*A. Symson*.

From the eighth verse to the end, the Psalmist changes his note. He tunes his note to the high key of confidence, and declares that God hath heard his prayer, and hath delivered him out of all his troubles. "Weeping may endure for a night, but joy cometh in the morning."

Closet Promise.—Remember, O Lord, Thy tender mercies, and Thy lovingkindnesses ; for they have been ever of old.—Psalm xxv. 6.

"My Father! see,
I trust the faithfulness displayed of old,

I trust the love that never can grow cold—
I trust in Thee."

TUESDAY.

OUR HEAVENLY HOME.—John xiv. 1-14.

1 Let not your heart be troubled ; ye believe in God, believe also in me.

2 In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ?

6 Jesus saith unto him, I am the way, the

truth, and the life : no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou *then*, Shew us the Father ?

10 Believest thou not that I am in the Father, and the Father in me ? the words that I speak

unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do

also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do it.

Wonderful are the preparations which God has made for His people in heaven.

"When you lift up your eyes to heaven, and behold that spangled, azure canopy, beset and inlaid with so many golden studs and sparkling gems, you see but the floor or pavement of that place which God has prepared for some souls. He furnished this world for us before He put us into it; but, as delightful as it is, it is no more to be compared with the Father's house in heaven, than the smallest ruined chapel your eyes ever beheld is to be compared with Solomon's temple, when it stood in all its glory."—*Flavel*.

"If dying was to be thrust out of life, and to emigrate to a land where we have no friends; where there are none that know us and where we know none; it would be a sad thing indeed. But if our names are known in heaven; if they are written in the Lamb's book of life, and if Jesus Christ has ever been our Head, our Leader, our Mediator, administering in our behalf and preparing a place for us, that where He is, there we may be also; then heaven will be familiar to us, and dying will not be so much to be deplored. After this life is over, heaven will seem to us like home. Already it begins to draw us. Our losses fly up there and become riches. If the cage-door lets out our warbler, the woods get him, even if we lose him. We hear him singing afar, even if he will not return to our hand. So we give to heavenly fields what we lose from earth. And the belief that in heaven our fathers have long dwelt, that we are going there, and that our names are there known and affectionately called, is comforting indeed."—*H. W. Beecher*.

Closet Promise.—They desire a better country, that is, an heavenly.—*Heb. xi. 16.*

"Who would not go
With buoyant steps to gain that blessed portal
Which opens to the land we long to know,
Where shall be satisfied the souls immortal;
Where we shall drop the wearying and the
woe

In resting so.

"Oh, wondrous land!
Fairer than all our spirit's fairest dreaming:
'Eye hath not seen'—no heart can under-
stand
The things prepared, the cloudless radiance
streaming.
How longingly we wait our Lord's command,
His opening hand."

WEDNESDAY.

THE GIFT OF PEACE.—John xiv. 15-31.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my

sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

“‘Peace I leave with you’ is much; ‘My peace I give unto you’ is more. The added word tells the fathomless marvel of the gift—‘My peace.’ Not merely ‘peace with God;’ Christ has made that by the blood of His cross, and being justified by faith we have it through Him. But after we are thus reconciled, the enmity and the separation being ended, Jesus has a gift for us from His own treasures; and this is its special and wonderful value, that it is *His very own*. How we value a gift which was the giver’s own possession! What a special token of intimate friendship we feel it to be! To others we give what we have made or purchased; it is only to very near and dear ones that we give what has been our own personal enjoyment or use. And so Jesus gives us not only peace made and peace purchased, but a share in His very own peace—divine, eternal, incomprehensible peace—which dwells in His own heart as God, and which shone in splendor of calmness through His life as man. No wonder that it ‘passeth all understanding.’”—*F. R. Havergal*.

Closet Promise.—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.—John xiv. 27.

Thy reign is perfect peace,
Not mine, but Thine;
A stream that cannot cease,

For its fountain is Thy heart. Oh, depth unknown!
Thou givest of Thine own,
Pouring from Thine, and filling mine.
—*Frances Ridley Havergal.*

THURSDAY.

"THE BUILDER'S PSALM."—Psalm cxxvii.

1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is vain* for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* a heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

The subject of this Psalm is *God's blessing on His people as their one great necessity and privilege.*

"We are here taught that builders of houses and cities, systems and fortunes, empires and churches all labor in vain without the Lord; but under the divine favor they enjoy perfect rest. Sons, who are in the Hebrew called 'builders,' are set forth as building up families under the same divine blessing, to the great honor and happiness of their parents."

The word *vain* is the key-note here, and we hear it ring out clearly three times. Without God, the Master-builder, we are nothing.

"Around the wall the sentinels pace with constant step; but yet the city is betrayed unless the unsleeping Watcher is with them. We are not safe because of watchmen if Jehovah refuses to watch over us. Even if the guards are wakeful, and do their duty, still the place may be surprised if God be not there. 'I, the Lord, do keep it,' is better than an army of sleepless guards."—*C. H. Spurgeon.*

Also, "unless we have His blessing, a dwelling-house cannot be comfortably erected. And if His blessing be not on our children, the house (the family) may be built up; but instead of its being the house of God, it will be the synagogue of Satan. All marriages that are not under God's blessing will be a private and public curse."—*Adam Clarke.*

"On the lintel of the door in many an old English house, we may still read the words, *Nisi Dominus frustra*—the Latin version of the opening words of this Psalm. Let us also trust in Him, and inscribe these words over the portal of 'the house of our pilgrimage;' and beyond a doubt all *will* be well with us, both in this world and in that which is to come."—*Samuel Cox.*

Closet Promise.—The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day.—Deut. xxxiii. 12.

Beyond everything else the discouraged man or woman who lies awake at night nursing trouble and growing weaker to meet it, or striving with terrors that have no name, should remember that, straw though each of us be, we are of value in God's eyes. "Are not two sparrows sold for a farthing? But ye are of more value than many sparrows." "I will remember Thee on my bed," said David, "and meditate on Thee in the night watches." It is not in vain that we call upon God, not in vain that we invoke the heavenly hosts to come to our relief. And if only our eyes were opened we should see, O how often, the angel of the Lord encamped round about us, and just before us, flung wide for our shelter and salvation, the banners of the King!

FRIDAY.

JACOB'S PREVAILING PRAYER.—Gen. xxxii. 9-12, 22-30.

9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which can not be numbered for multitude.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone, and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God, face to face, and my life is preserved.

Note that the stress, the force, the very sinew of Jacob's prayer consisted in his pleading the promise of God with God. When he came to real wrestling with the Lord, then he cried, "Thou saidst." That is the way to lay hold upon the covenant angel—"Thou saidst." The art of wrestling lies much in a proper use of "Thou saidst." Jacob, with all his mistakes, was a master of the art of prayer: we justly call him "wrestling Jacob." He said, "I will not let Thee go." He gets grip for his hands out of this "Thou saidst."

Here we see *true prayer*. Saying a prayer is not truly praying. The way to get the blessing is to go to the Lord for it, resolved not to take a denial,

nor to part with Him even till we get it. Our Lord allows and encourages His people to use a holy freedom and familiarity with Him, yea, a holy importunity, as He teaches us (Luke xi. 8, 9).

"Jacob did not offer a hasty prayer for safety merely in general terms, and then go about his worldly business with all the intensity of his nature. His need was urgent, was deeply felt, and he found time enough to press it before God. The whole night was none too long for his business with God. Wrestling, Jacob came to a point where he was powerless. All he could do was to hold fast to God. God never takes from any of His children their power to do this. Every other refuge may be swept away, but they can cling still."

Closet Promise.—It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.—Isa. lxxv. 24.

We quote the experience of one who through patience and faith has wrought great things for God—George Müller. He says: "The full answer to my daily prayers was far from being realized, yet there was abundant encouragement granted by the Lord to continue in prayer. But suppose, even, that far less had come in than was received, still, after having come to the conclusion upon scriptural grounds, after much prayer and self-examination, I ought to have gone on without wavering in the exercise of faith and patience concerning this object, and thus all the children of God, when once satisfied that anything which they bring before God in prayer is according to His will, ought to continue in believing, expecting, persevering prayer until the blessing is granted. Thus I am myself now waiting upon God for certain blessings for which I have daily besought Him for ten years and six months without one day's intermission."

SATURDAY.

ALL-SUFFICIENT GRACE.—2 Cor. xii. 1-10.

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth: such a one caught up to the third heaven.

3 And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth:

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

"Give up praying away thy thorn, O Christian, and take to heart the promise of all-sufficient grace; then shalt thou begin with Paul to boast of thy weakness and shelter thyself in Christ's own power."—*W. F. Besser.*

"It is every Christian's duty to have a victory either *over* his trials or *in* them. And this last is the better of the two, and far more glorious; for it is a higher exhibition of Christian manliness to be able to bear trouble than to get rid of it. To be able to endure is more manly than to have nothing to endure. Who could not be a Christian if every time anything touched him to hurt him prayer was like a shield struck right between the weapon and the sensitive skin, so that he could always avoid pain? But if trouble really wrings the nerve and muscle of a man, and then a heroism is vouchsafed to him, such that he can afford to have it continued, there is awakened in him a manhood which is transcendently higher than that which would be awakened if the trouble were removed in answer to his prayer. And this is the promise of the Saviour to the apostle, and, by analogy, to every one that bears trouble: either that it shall be removed, or that grace shall be given with which to bear it. God says, 'My grace shall be sufficient for you. Take trouble and bear it, and I will sustain you under it.'"—*H. W. Beecher.*

Closet Promise.—My grace is sufficient for thee; for My strength is made perfect in weakness.—2 Cor. xii. 9.

Dr. George Matherson, of Scotland, is totally blind, and yet he is one of the most learned and gifted men in all Britain. The following touching words from his pen ought to strengthen the Christian patience of God's afflicted children: "My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou, divine love, whose human path has been perfected through sufferings, teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Then shall I know that my thorn was blessed by Thee; then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sor-

row, and the words which I shall write upon it will be these: 'It is good for me that I have been afflicted.'"

THE CHILDREN'S CORNER.

Breakfast Motto.—Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—Matt. v. 6.

Weekly Proverb.—Before you marry, have where to tarry.—*Italian*.

DAILY BIBLE READING.—JESUS THE MAN OF PRAYER.

Sunday.—At His Baptism.—Luke iii. 21, 22.

Monday.—After Healing the Sick.—Mark i. 32-35.

Tuesday.—When His Fame Spread.—Luke v. 12-16.

Wednesday.—Before Appointing Disciples.—Luke vi. 12-16.

Thursday.—When He Fed Five Thousand.—Mark viii. 1-9.

Friday.—When He Prayed Alone.—Luke ix. 18-27.

Saturday.—When Transfigured.—Luke ix. 28-36.

WHAT I WOULD DO.

If I were a rose
On the garden wall,
I'd look so fair,
And grow so tall;
I'd scatter perfume far and wide,
Of all the flowers be the pride.
That's what I'd do
If I were you,
O little rose!

If I were a bird,
With a nest in a tree,
I would sing a song
So glad and free,
That birds in gilded cages near

Would pause my wild, sweet notes to hear.
That's what I'd do
If I were you,
O gay, wild bird!

Fair little maid,
If I were you,
I should always try
To be good and true:
I'd be the merriest, sweetest child
On whom the sunshine ever smiled.
That's what I'd do
If I were you,
Dear little maid!

—*Our Little Ones.*

WHICH WILL YOU TAKE?

A rose or a thistle,
A rock or a cake,
Now answer me quickly,
Which will you take?
Rose and cake, said every voice.

May you answer as promptly,
With judgment as clear,
When asked to decide
Between water and beer,
And then be as wise as your choice.

The one leads to sickness,
The other to health;
The beer leads to ruin,
Pure water to wealth,
Yet many the better despise.

The one costs you nothing,
The other is dear;
For God gives the water,
But man sells the beer.
O when will man learn to be wise?

—*Edward Carswell.*

Dost thou believe on the Son of God?—John ix. 35.

I want to show you a card which I sometimes ask little children to sign, if they can. Here it is:

Dear Little Friend:

Can you from your heart answer YES to the following questions?

Do you love Jesus?

Will you try by the help of Jesus to give up everything sinful?

Will you try to be more like Jesus every day?

Name

Residence

Now, if you can say "Yes" to those questions, just write your *name* and *residence* in the blank spaces; in after years, when you have grown up, it will be pleasant to look back to. I don't see why the smallest of my readers should not *love Jesus*. A little girl, who had been converted, was asked if her heart was changed, and gave this beautiful reply: "Something, I know, is changed; it may be the world, it may be my heart. There is a great change somewhere, I'm sure; for everything is different from what it once was."

TWENTIETH WEEK.

PEARL TEXT.—The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in Him will I trust.—2 Sam. xxii. 2, 3.

For us whatever's undergone,
Thou knowest, willest, what is done.
Grief may be joy misunderstood;
Only the good discerns the good.
I trust Thee while the days go on;

I praise Thee while my days go on;
I love Thee while my days go on;
Through dark and dearth, thro' fire and frost,
With empty arms and treasure lost,
I thank thee while my days go on.

—Mrs. Browning.

Trust not so much to the comforts of God as to the God of comforts.—*Mason.*

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—*Selected.*

How kindly has God thwarted me in every instance where I sought to enslave myself. I will learn at last to glory in disappointments.—*McCheyne.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

IT IS FOR YOU.—Acts ii. 1-21.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and

in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel:

17 And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above,

and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved.

"And they were all filled with the Holy Ghost." This is the great central truth of Pentecost. To be thus "filled" is the privilege of every believer (Acts vi. 3; xi. 24). It may be secured by each just as these disciples secured it—by an obedient and prayerful waiting on God for the fulfilment of His promise. And the spiritual effects which follow the realization of this fullness are, unlike the miraculous, permanent and universal. Something of these effects may be seen in the spiritual changes wrought in those by whom the Holy Spirit was now received in His fullness. With His reception by these disciples there came to them:—1. Spiritual illumination. Like fire, the Holy Ghost illuminates. 2. Spiritual purification. Like fire, He purifies. 3. Spiritual inspiration. Like fire, He warms and cheers.

"Three thousand souls in one day!" And yet this was but the inauguration of Christianity. This was but the handful of corn on the top of the mountains. Pentecost was but an outline of things to come. But the Church has been satisfied that the day of Pentecost should be only historical. She has been content to regard this second chapter of Acts as a museum of spiritual curiosities. She has looked upon the story of the Spirit's descent very much as one looks upon the fossil fragments of a mastodon,—a record of extinct life. While the Spirit has been ready to come as 'floods upon the dry ground,' she has been satisfied that His influence should be slowly and partially dealt out, here a *little* and there a *little*. Advancement and expansion are the statute laws of the Gospel of God. The Christian world has been playing at religion. Being a child, it has spoken as a child, understood as a child, thought as a child; but every interest of humanity and every word of God calls upon it, in these latter days, to become a man, and to put away childish things."—*R. R. Meredith, D. D.*

Closet Promise.—But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. vi. 6.

"Christians often complain that private prayer is not what it should be. They feel weak and sinful, the heart is cold and dark; it is as if they have so little to pray for, and in that little no faith or joy. They are discouraged and kept from prayer by the thought that they cannot come to the Father as they ought or as they wish. Child of God, listen to your Teacher. He tells you that when you go to private prayer your first thought must be:

the Father is in secret; the Father waits for me there. Just because your heart is cold and prayerless get you into the presence of the loving Father. As a father pitieth his children, so the Lord pitieth you. Do not be thinking of how little you have to bring to God, but of how much He wants to give you. Just place yourself before and look up into His face; think of His love, His wonderful, tender, pitying love. Just tell Him all; it is the Father's loving heart will give light and warmth to yours. Oh, do what Jesus says: just shut the door and pray to thy Father which is in secret. Is it not wonderful to go alone with God, the infinite God, and then to look up and say, 'My Father!'—*Andrew Murray*.

MONDAY.

WHITE AS SNOW.—Isa. i. 1-20.

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken; I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers

of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense *is* an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash ye, make you clean; put away the evil of your doings from even mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

"White is an emblem of innocence. Of course *sins* would be represented by the opposite. Hence we speak of crime as *black*, or *deep-dyed*, and of

the soul as *stained* by sin. There is another idea here. This was a *fast*, or *fixed* color. Neither dew, nor rain, nor washing, nor long usage, would remove it. Hence it is used to represent the *fixedness*, and *permanency*, of sins in the heart. No human means will wash them out. No effort of man, no external rites, no tears, no sacrifices, no prayers, are of themselves sufficient to take them away. They are *deep-fixed* in the heart, as the scarlet color was in the web of cloth, and an almighty power is needful to remove them. '*Shall be as white as snow.*' That is, the deep, fixed stain, which no human power could remove, shall be taken away. In other words, sin shall be pardoned, and the soul be made pure."—*Rev. Albert Barnes.*

And what can wash them white—clean from every stain of sin? The Bible answers: "They have washed their robes, and made them white in the blood of the Lamb."

Closet Promise.—And I will cleanse them from all their iniquity.—Jer. xxxiii. 8.

"Wondrous promise! O, how precious!
'Tis our loving Father's word;
Sin shall never have dominion

Over souls redeemed by blood.
Full redemption—full salvation
Through the blessed lamb of God!"

TUESDAY.

DUTY OF THE STRONG TO THE WEAK.—Rom. xv. 1-14.

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say that Jesus Christ was a minister

of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

"All human trouble ought to roll itself on to the broadest shoulders, and not to rest on the weak and feeble shoulders. If there is to be any patience, it is to be on the part of men that are the best men. If there is to be any forbearance, it is to be on the part of those men who are the most deserving,

and not the least deserving. Rich men are to bear the infirmities of the poor. Wise men are to bear the mistakes of the ignorant. Strong men are to bear with the feeble. . . . You say that it is against nature. Very likely, but it is not against grace. He that will be first must be the servant."
—*H. W. Beecher.*

"Christ bore the guilt of sin, and the curse for it; we are only called to bear a little of the trouble of it. He bore the presumptuous sins of the wicked; we are called only to bear the infirmities of the weak."—*Henry.*

It is as if a strong swimmer should turn back and lend a helping hand to buoy up and lift across the flood one that was weaker or less able to swim than himself. We have no right to disregard, much less to hinder, the welfare of any human being.

Closet Promise.—Blessed are the peacemakers: for they shall be called the children of God.—*Matt. v. 9.*

"O God, who art Peace everlasting, whose chosen reward is the gift of peace, and who hast taught us that the peacemakers are Thy children, pour Thy sweet peace into our souls, that everything discordant may utterly vanish, and all that makes for peace be sweet to us forever. Amen."—*Gelasian, A. D. 492.*

WEDNESDAY.

PROTECTION FROM THE WICKED.—*Psalm lxi.*

1 Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

6 They search out iniquities; they accom-

plish a diligent search: both the inward thought of every one of them, and the heart, is deep.

7 But God shall shoot at them with an arrow; suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves; all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

This Psalm is ascribed to David, without any indication of its occasion. "His life was one of conflict, and very seldom does he finish a Psalm without mentioning his enemies; in this instance his thoughts are wholly occupied with prayer against them."

From verses 1 to 6 he describes the cruelty and craftiness of his foes, and from 7 to 10 he prophesies their overthrow.

The whole Psalm is "a cry of God's elect, when persecuted for righteous-

ness' sake, to their Deliverer and sure Avenger. The general principle stated is very clear. The Psalm will adjust itself, as an experimental utterance, to the lips of Christian faith whenever brought into contact with the evil forces of the prince of this world, so as to suffer affliction for the gospel's sake; for it expresses the condition and the hope of one actually imperilled for the truth. How aptly a portion of this Psalm applies to the suffering Truth Himself in the days of His affliction, when, pierced in His spirit by lying words, He endured the contradiction of sinners against Himself, needs not be pointed out."—*Arthur Pridham*.

Closet Promise.—The angel of the Lord encampeth round about them that fear Him, and delivereth them.—Psalm xxxiv. 7.

The chariots of fire and horses of fire, Christians, are round about us still. Though by us unseen, they still exist. For it is as true of us as of David, when we battle for the truth, that the angel of the Lord encamps round about us to deliver. We know who it was that said, "Lo, I am with you alway, even unto the end of the world." In the faith of His presence, go forth anew, conscious that as you fight this holy fight you will overcome at last.—*William M. Taylor, D. D.*

THURSDAY.

THE GOOD RESOLUTION.—Dan. i.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name of* Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king

had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued *even* unto the first year of King Cyrus.

"Duty, like God, is the same everywhere." The act of these boys is an admirable refutation and rebuke of the feeling that often is felt and expressed by both men and boys: "I can't live as a Christian here." If one can't live as a Christian "here," wherever that may be, he cannot do it anywhere. The religion that will give way to the world, instead of making the world give way to it, isn't worth much. Many grown men, in all probability, had given up their Hebrew worship on account of just that sort of feeling. Four boys taught them they could live true to Jehovah even in the court of Nebuchadnezzar. And the secret of their fidelity in the midst of such unusually seductive temptations was that one of them "purposed in his heart that he would not defile himself." What if Daniel had thought, "I am only a boy; it is the business of those who are older to take the initiative in this thing." Let the boys who think that it would be hard for them to live a Christian life in *their* circumstances answer.

The Rev. Perley B. Davis uses the habits of the ermine in beautiful illustration here: "Its fur is snow-white, and, so sensitive is it to defilement of any kind, that its hunters, it is said, trap it by driving it into a circle of mud which they have laid for the purpose. Through that it will not go. It would rather be caught and killed than sully its perfect purity! If Christians feared death less than dishonor, the church would cease to be reproached by the world."

Closet Promise.—He will not suffer thy foot to be moved: He that keepeth thee will not slumber.—Psalm cxxi. 3.

"Leave God to order all thy ways,
And hope in Him whate'er betide,
Thou'lt find Him in the evil days
Thy all-sufficient strength and guide;
Trust His rich promises of grace,

So shall they be fulfill'd in thee:
God never yet forsook at need
The soul that trusted Him indeed.
Who trusts in God's unchanging love,
Builds on the rock that naught can move."

FRIDAY.

THE WILLING SERVICE OF THE HEART.—Ephes. vi. 1-20.

1 Children, obey your parents in the Lord : for this is right.

2 Honour thy father and mother ; which is the first commandment with promise ;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ;

6 Not with eye service, as men pleasers ; but as the servants of Christ, doing the will of God from the heart ;

7 With good will doing service, as to the Lord, and not to men :

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he* be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye

may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednes. in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ;

15 And your feet shod with the preparation of the gospel of peace ;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

Among the many valuable lessons in this chapter, none is more valuable than the one on the manner in which we should discharge our duties to our fellow-men. "*Not with eye-service.*" This exhortation is equally applicable to those who are served, as truly as to those who serve. For immediately after addressing himself to "servants," Paul said (ver. 9), "And ye masters, do the same things unto them." Paul had "the same" rule for masters and for servants. "'Eye-service' is either service done only to please the eye, but which cannot bear to be tested ; or it is good and real service, but only given when the eye of a master sees it. 'Not with eye-service' is happily associated with that other word 'not as men-pleasers.' For 'eye-servants' care only to 'please men.'"—*W. Grant.*

"Notice well that the Holy Spirit does not bid us leave our stations in order to serve the Lord. Our Great Captain would not have you hope to win the victory by leaving your post. Grace does not transplant the tree, but bids it overshadow the old house at home as before, and bring forth good fruit where it is. Grace does not make us unearthly, though it makes us unworldly. Grace makes us the servants of God while still we are the ser-

vants of men; it enables us to do the business of heaven while we are attending to the business of earth.”—*C. H. Spurgeon.*

Closet Promise.—Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy, to deliver their soul from death.—Psalm xxxiii. 18, 19.

“Thy hand in His, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with Him, a Father reconciled,
Till in His own good time He calls thee
hence.

Walk with Him now, so shall thy way be bright,
And all thy soul be filled with His most glorious
light.”

SATURDAY.

BITTER WEEPING.—Matt. xxvi. 57-75.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none; yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech hewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crow.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

There was a gradual descent in the fall of the apostle Peter. He was first alarmed, and consulted his safety by flight; then he followed Jesus, but afar off; then he entered into the palace; then he sat down among the servants; then he listened without rebuke to their scoffs against Jesus; then he denied that he was a disciple; then he denied with oaths and curses.

“There was really no excuse for Peter's sin. He was in no personal danger. All he had to fear was a momentary contempt from servants and

soldiers. Yet the paltry desire of standing well in the estimation of those who happened to be about him, menials as they were, caused him to prove false to his Lord. Miserable man! It makes us blush to think of him; so brave in meeting swords and clubs, so cowardly in meeting sneers."—*R. D. Hitchcock, D. D.*

Peter's repentance teaches us a most practical lesson. He is not merely the assurance to us of the possibility of a perfect restoration after falling from God; he is also the model of all true penitents. The first main element of St. Peter's recovery was a spirit of self-accusation, a ready acknowledgment of sin and error. Here, then, is one essential element of true repentance—self-accusation at the feet of Jesus. And how needful a lesson to learn well. The saddest part of our sin is, that we are so slow to confess it.

"It might not be quite right, theologically, to thank God for Peter's sin. But since he did sin, we certainly ought to be very thankful for the record of it. Had Judas alone offended, afterwards perishing by his own hands, and sinking to his own place, Christians, once sinning, might well grow desperate. Had Peter stood, as John did, unshaken and unsullied, our hard struggle with manifold infirmities would be far harder than it is. But now we have a sinning Peter before us; an apostle grievously sinning, but grandly recovered. And while we blush to look upon him, there is comfort in the sight. Be encouraged, my feeble, imperfect, wavering brother, *not* indeed to sin, nor yet to think lightly of sin; but, if you *have* sinned, to go and sin no more. Remorse belongs to Judas. Penitence to Peter. Penitence and a better life."—*R. D. Hitchcock, D. D.*

Closet Promise.—Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever.—Jer. iii. 12.

"It may be too late, quite too late, to set right mischief once done, to avert consequences, to stop the working of the evil that we have set in motion. But it is not too late, it is never too late, to come back to God. If you can't be what you might have been, you can still be something that Christ will love and value—an humble, penitent soul. If you cannot serve God as you might have done—nay, if you have done harm that you can never undo—yet you can still give Him what He values more than all service—a will surrendered to His will. If it is too late for everything else, it is never too late to join the service of Christ."

THE CHILDREN'S CORNER.

Breakfast Motto.—Whosoever will, let him take the water of life freely.—Rev. xxii. 17.

Weekly Proverb.—"Sour grapes," said the fox, when he could not reach them.—*English.*

DAILY BIBLE READING.—CHRIST'S MIGHTY DEEDS.

Sunday.—The Wedding at Cana.—John ii. 1-11.

Monday.—The Nobleman's Son.—John iv. 43-54.

Tuesday.—The Widow's Son.—Luke vii. 11-17.

Wednesday.—The Ten Lepers.—Luke xvii. 11-19.

Thursday.—The Changed Demoniac.—Mark i. 14-28.

Friday.—The Healing of a Paralytic.—Mark ii. 1-12.

Saturday.—The Centurion's Servant.—Luke vii. 1-10.

DO YOU LOVE HIM TRULY?

Oh, children, do you love
The Saviour dear?
Then trust in Him always—
Be of good cheer!

Cast all your care on Him,
Who cares for you;

He'll guide you to the end,
And love you, too.

Serve Him with all your heart
And have no fear;
Wherever you may go,
Jesus is near.

—*Selected.*

Keep thy heart with all diligence, for out of it are the issues of life.—Prov. iv. 23.

Dear little friends, the wise man tells us here of something, worth more than anything else, that you are to keep—the *heart*. Who is to keep it? *You are*. Not papa or mamma. They cannot do it for you. Your doll or your ball you can give to some one else to keep for you. It is safe, and you can have it just when you want it. But your heart—you must keep. *How?* Well, how do you keep your doll? Do you throw it into the mud? Or your ball? Do you throw it into the fire? No; you take care of it. Just so you are to keep your heart. You must use more care in keeping it than in keeping your money, your playthings or anything else of which you think the most. You must not take it where it does not belong. You can hurt and spoil it, just as you can your book or doll by the fire or the mud, by taking it where it ought not to be. Keep your heart by keeping out all bad thoughts, bad words, or bad feelings. Don't use indecent language; don't read those books, or look at those pictures, that contain anything impure in them. Above all, you can keep your heart best by giving it to Jesus to keep for you.





THE LESSON OF THE PASSOVER.

THE LESSON OF THE PASSOVER.

God sent ten plagues upon the Egyptians. The tenth and last was the worst. God's holy angel passed over the whole land of Egypt one night and slew the eldest son in every house of the Egyptians. He passed over the houses of the Israelites and spared their babies. And why? Because they did what God commanded them to do. Each family took a lamb, and killed it, and some of its blood was sprinkled upon the doorposts of the house. Where that mark was the angel passed over and did no one any hurt. This was called the Passover, because the angel passed over the houses where the blood was marked over the door.

God commanded the Israelites to keep the feast of the passover ever after. He told them that, when their children should say, "What mean ye by this service?" they were to answer, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." And here, in the picture, we see the family gathered around the passover lamb and the father teaching the children the reason why this feast was celebrated.

Now the Lord Jesus Christ is our passover lamb. He was slain as the paschal lamb was, and His blood was shed upon the cross. Why? To save our souls. The lamb of the Israelites saved their bodies from death. The Lamb of God saves our souls from sin. The blood of the lamb in Egypt was sprinkled upon the doors; the blood of Jesus must be sprinkled upon our hearts. The destroying angel saw the blood and passed over the houses, and when God sees the blood of Jesus upon us He forgives and saves us from sin.

TWENTY-FIRST WEEK.

PEARL TEXT.—For the love of Christ constraineth us.—2 Cor: v. 14.

O love surpassing thought,
So bright, so grand, so clear, so true, so
glorious;
Love infinite, love tender, love unsought,

Love changeless, love rejoicing, love vic-
torious!
And this great love for us in boundless store;
Christ's everlasting love! What wouldst thou
more?
—F. R. Havergal.

The people of Christ are not merit-mongers. Love to the Captain of their salvation ranks them under his banner. They are not like the 'Swiss, who fight for pay.—*Rutherford*.

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Faber*.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE FRIEND OF THE POOR.—Psalm xli.

1 Blessed *is* he that considereth the poor:
the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep
him alive; *and* he shall be blessed upon the
earth: and thou wilt not deliver him unto the
will of his enemies.

3 The LORD will strengthen him upon the
bed of languishing: thou wilt make all his bed
in his sickness.

4 I said, LORD, be merciful unto me: heal
my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When
shall he die, and his name perish?

6 And if he come to see *me*, he speaketh
vanity: his heart gathereth iniquity to itself;
when he goeth abroad, he telleth *it*.

7 All that hate me whisper together against
me: against me do they devise my hurt.

8 An evil disease, *say they*, cleaveth fast unto
him: and *now* that he lieth he shall rise up no
more.

9 Yea, mine own familiar friend, in whom I
trusted, which did eat of my bread, hath lifted
up *his* heel against me.

10 But thou, O LORD, be merciful unto me,
and raise me up, that I may requite them.

11 By this I know that thou favourest me, be-
cause mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in
mine integrity, and settest me before thy face
for ever.

13 Blessed *be* the LORD God of Israel from
everlasting, and to everlasting. Amen, and
Amen.

The lesson for to-day describes the mercies which are promised to such as consider the poor: 1. Deliverance in trouble. Not that he shall have no trouble; but he shall be preserved in it. 2. Preservation of life. "It is worthy of remark that *benevolent persons*, who 'consider the poor,' and especially the *sick poor*; who search cellars, garrets, back lanes, and such abodes of misery, to find them out (even in the places where contagion keeps its seat), very seldom fall a prey to their own benevolence.

The Lord, in an especial manner, keeps them *alive*, and preserves them; while many, who endeavor to keep far from the contagion, are assailed by it and fall victims to it. God loves the merciful man."—*Adam Clarke*. 3. Prosperity promised. "His cruse of oil shall not be dried up, because he fed the poor prophet." 4. A heavenly bed-making. "Surely that bed must needs be soft which God will make."—*T. Watson*. Note, it is *all* his bed. "Pillow, bolster, head, feet, sides, all his bed. Surely that God who made him knows so well his measure and temper as to make his bed to please him."—*Thomas Fuller*.

There is another lesson in this Psalm which must not be overlooked. "Such as receive a vile return for long kindness to others may read this song with much comfort, for they will see that it is, alas, too common for the best of men to be rewarded for their holy charity with cruelty and scorn; and when they have been humbled by falling into sin advantage has been taken of their low estate, their good deeds have been forgotten, and the vilest spite has been vented upon them."—*C. H. Spurgeon*.

Closet Promise.—When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.—*Isa. xli. 17*.

Let us never suppose that God cares only for the soul, and not also for the body; that the temporal needs of His redeemed people are a matter of indifference to Him; that the maintenance of a laboring-man can be beneath His notice who sent His own Son to work as a carpenter; or that a little child's happiness is uncared for by that Eternal Father who has looked on this Christ as a helpless infant slumbering in a human mother's arms. God cares for everything that can affect His people.—*Rev. A. W. Thorold*.

MONDAY.

THE FINAL TEST.—*Matt. x. 32-42*.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto | in the name of a disciple, verily I say unto you,
one of these little ones a cup of cold water only | he shall in no wise lose his reward.

Here is the test: *Relieving or not the distressed*. But mark the consideration of the Saviour: He has so brought down this exhibition of charity that it is within the reach of all—"a cup of cold water." The judgment will go according to our serviceableness or otherwise.

"Many are the legends concerning the Quest of the Holy Grail, the traditional Cup of Healing from which the Saviour drank the sacramental wine the night He was betrayed. But the prettiest of them all, prettiest because truest, is that which represents a bold knight of the Round Table travelling far over mountains and through deserts in search of the mysterious Grail. His protracted and exhaustive journeys, however, turned out fruitless. At length, wan in countenance, depressed in spirit, and fatigued in body, he resolved to return to Arthur's Hall, a sadder, but not a wiser man. However, as he was nearing the gate of Camelot, he saw a poor man writhing in the ditch, evidently in the last agonies of death. Moved with compassion, the sworn defender of the rights of the poor and the weak dismounted from his steed, sought a cup of water, and handed it to the suffering man; when lo! the cup glowed as if it were a thing alive, flamed as if it were the sapphire of the New Jerusalem. The knight at last saw the Holy Grail, not, however, in traversing barren wildernesses or performing deeds of prowess, but in succoring the poor and forlorn. 'Inasmuch as ye have done it to one of these little ones, ye have done it unto Me.' 'Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall not lose his reward.' A little gift to a little one—it will be honorably mentioned in the judgment day."—*J. C. Jones*.

We are apt to imagine that true religion consists in extraordinary frames of mind, ecstatic moods. It consists in nothing of the kind, but in the faithful discharge, in the spirit of Christ, of the human duties of our everyday existence.

Closet Promise.—Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matt. x. 42.

"Dare I ask one gift more? It shall be this:
May every soul that touches mine,
Be it the slightest contact, get therefrom some
good,
Some little grace; one kindly thought,
One aspiration yet unfelt, one bit of courage

For the darkening sky; one gleam of faith to
brave the thickening ills of life;
One glimpse of brighter skies beyond the gath-
ering mists,
To make this life worth while, and heaven a
surer heritage.

May the assurance that this heavenly gift
Has been vouchsafed me be within my heart
When the last hour comes!
Then shall I know

Thy Spirit hath been with Thy erring child,
And Thou wilt take the soul that Thou hast
saved
To be with Thee. Amen."

TUESDAY.

A GLORIOUS HERITAGE.—Isa. liv. 4-17.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; The LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is* as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall* be taught of the LORD; and great *shall* be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

The Church, consisting of all true believers, is "the bride, the Lamb's wife." Her Redeemer is said to be her *husband*. These four names are given to Him: "Thy Maker, the Lord of hosts, the Holy One of Israel, the God of the whole earth."

"The sincerity of God's affection to His people appears in the unmovableness of His love. As there is no shadow of turning in the being of God, so not in the love of God to His people; there is no vertical point; His love stands still like the sun in *Gibeah*; it goes not down nor declines, but continues in its full strength. *With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer*. Sorry man repents of his love; the hottest affection cools in his bosom; love in the creature is like fire on the hearth, now blazing, anon blinking and going out; but in God, like fire in the element, that never fails."—*Gurnall*.

Verses 11 and 12 are beautiful and full of comfort for God's people. The lattice work of Oriental windows is sometimes exceedingly rich; rarest

woods exquisitely carved or inlaid with pearl; bronze delicately wrought; cross strips of alabaster or a net-work cut from porphyry. But the imagination of the prophet, foreseeing the blessing of the patient and faithful, outruns any reality he ever saw. He says their joy shall be as if they looked out through bars of cut agate or net-works of strung rubies. But even such a window would be forgotten in the magnificent vision the trusting soul shall see through it, when the glory of God's full promise has unrolled its panorama of pleasures forevermore.

Closet Promise.—The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.—Isa. liv. 10.

Miss Havergal has said: "Every year, I might almost say every day, that I live, I seem to see more clearly how all the rest and gladness and power of our Christian life hinges on one thing, and that is, taking God at His word, believing that He really means exactly what He says, and accepting the very words in which He reveals His goodness and grace, without substituting others or altering the precise moods and tenses which He has seen fit to use."

WEDNESDAY.

VANITY OF PLEASURE.—Eccles. ii. 1-11.

1 I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind* of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great

possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

The world is like sharp sauce, which doth not fill, but provokes the stomach to call for more. The voice of those guests whom it makes most welcome is like the daughters of the horseleech, "Give, give;" but the infinite God, like solid food, doth satisfy the soul fully and causeth it to cry out, "I have enough." "Men that are in the valley think, if they were at the top of such

a hill, they could touch the heavens. Men that are in the bottom of poverty, or disgrace, or pain, think, if they could get up to such a mountain, such a measure of riches, and honors, and delights, they could reach happiness. Now Solomon had got to the top of this hill, and seeing so many scrambling and laboring so hard, nay, riding on one another's necks, and pressing one another to death to get foremost, doth seem thus to bespeak them: 'Sirs, ye are all deceived in your expectations; I see the pains ye take to get up to this place, thinking, that when ye come hither, ye shall touch the heavens, and reach happiness; but I am before you at the top of the hill—I have treasures, and honors, and pleasures in variety and abundance (Eccles. ii. 11, 12), and I find the hill full of quagmires instead of delights, and so far from giving me satisfaction, that it causeth much vexation; therefore be advised to spare your pains, and spend your strength for that which will turn to more profit; for, believe it, you do but work at the labor in vain.'—*Swinnock.*

Closet Promise.—All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.—Psalm xxv. 10.

Poor human wisdom is often baffled in the paths it marks out for itself. The hand of God hedges up the way, and we turn aside, and wonder. Let us try simply to *trust* our Father, and walk in the way of His commandment; then shall we never go astray.

"What cheering words are these,
Their sweetness who can tell?
In time and to eternal days,

'Tis with the righteous well!
'Tis well with them while life endures,
And well when called to die."

THURSDAY.

CO-WORKERS WITH GOD.—1 Cor. iii. 1-15.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even as* unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, *even as* the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any-

thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

"Ye are God's husbandry.' For you He thinks. For you He tills. He is breaking-in your disposition. He is preparing the soil of your hearts. He is cultivating you now by ways that make you cry out with pain—for all plowing and harrowing is painful. . . . Let your bosom lie open to His influence as the soil lies open to the sun. Let God do as seemeth Him good; and by-and-by, with all your faculties, with every feeling of your nature, you shall, in the great harvest, bless God."—*H. W. Beecher.*

We are all of us architects, or, rather, we are laborers together with God as the great Architect. We are building up the soul into character. Like Solomon's Temple, it goes up without sound of hammer or toil. No solid granite, no glistening marble, but thoughts, feelings, purposes, are its materials. "Out of these thin and evanescent things we are building a structure that shall outlive the mountains, the globe, and time itself. Day by day the courses go up, tier upon tier, story above story." Oh that we could stand afar off and see what we build! But no, the soul is built in silence; invisible, it yet abides like adamant.

Closet Promise.—For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.—1 Cor. iii. 21-23.

"In having all things and not Thee, what have I?
Not having Thee, what have my labors got?
Let me enjoy but Thee, what further crave I?
And, having Thee alone, what have I not?"

I wish not sea nor land, nor would I be
Possessed of heaven, heaven unpossessed of
Thee."

FRIDAY.

"DAVID'S PSALM OF PRAISE."—Psalm cxlv.

1 I will extol thee, my God, O King; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And *men* shall speak of the might of thy terrible acts; and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his



THE WOMAN OF SAMARIA.

God is a Spirit: and they that worship Him must worship Him in spirit and in truth.—*John* iv. 24.

mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

This Psalm "is David's, David's very own, David's favorite. It is David's Praise just as another (Psalm lxxxvi.) is David's Prayer. It is altogether praise, and praise pitched in a high key. David had blessed God many a time in other psalms, but this he regarded as his peculiar, his crown-jewel of praise. Certainly David's praise is the best of praise, for it is that of a man of experience, of sincerity, of calm deliberation, and of intense warmth of the heart. It is not for any one of us to render David's praise, for David only could do that, but we may take David's psalm as a model, and aim at making our own personal adoration as much like it as possible: we shall be long before we equal our model. Let each Christian reader present his own praise unto the Lord, and call it by his own name. What a wealth of varied praise will thus be presented through Christ Jesus!"—*C. H. Spurgeon*.

"The ancient Hebrews declare him happy whoever, in after times, utters this psalm thrice each day with the mouth, heart and tongue."—*Victorinus Bythner*.

Praise is no monopoly for one, even though he be a David; others are debtors, let them also be songsters. All men, of every race, condition or generation, should unite to glorify God.

The Rev. E. Bickersteth, in his last illness, observed, "I have so many mercies, I ought to be full of praise. This is a sweet direction: 'In everything give thanks' (1 Thess. v. 18); there is more divinity in that verse than in all the fathers. It is a bit of gold which enriches. They talk of the gold of California, but the gold of that land is good."

Closet Promise.—That ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.—1 Pet. ii. 9.

Let us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great night-fall comes.—*Frederick William Faber*.

SATURDAY.

BROKEN CISTERNS.—Jer. ii. 5-13.

5 ¶ Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priest said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the

prophets prophesied by Baal, and walked after *things that do not profit*.

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see: and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

“My people have committed two evils: they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Thus God complains in the old covenant; and this complaint is in place in our own age. One frequents the springs of human wisdom, another drinks from the rapidly sinking brooks of earthly pleasures, whilst still another kneels down to filthy puddles of sinful lusts and swallows the water of death. The living water of grace and truth flows everywhere. The frost of winter does not freeze it, the heat of summer does not dry it up; no man can stop its flow, no one can drink it dry. This water not only quenches thirst, it creates thirst; not only those who come of themselves are welcome, but those who are yet afar off are invited to come freely.

The fulness of the earth can never satisfy the soul. The soul of man bears the image of God; so nothing can satisfy it but He whose image it bears. Nothing but emptiness attends all earthly things, unless they be found in Christ Jesus.

Closet Promise.—My God shall supply all your need, according to His riches in glory by Christ Jesus.—Phil. iv. 19.

“‘All my need!’ oh, what a wonderful promise is this, as fitting to our temporal as our eternal ‘need.’ But the wonder departs when we see what is the treasury whence God draws all these gifts—the riches of the glory of His grace through Christ Jesus! Oh, there is *more* than enough for the need of a million worlds!”

"Cast thou away each doubt and fear,
Solace thy heart, dry every tear;
Comfort, and health, and strength are here,
Hither, O weary, look !

For 'Wisdom,' my Omniscience plead,
For 'Righteousness,' my perfect deed,
For 'Holiness,' yea, all you need.
To Me, O sinner, look !"

THE CHILDREN'S CORNER.

Breakfast Motto.—Ye are the salt of the earth.—Matt. v. 13.

Weekly Proverb.—A little too late, much too late.—*Dutch.*

DAILY BIBLE READING.—CHRIST'S MIGHTY DEEDS.

Sunday.—The Tempest Stilled.—Mark iv. 35-41.

Monday.—The Panic in Gadara.—Mark v. 1-21.

Tuesday.—The Only Daughter.—Luke viii. 41-56.

Wednesday.—Contrary Winds.—Matt. xiv. 22-36.

Thursday.—A Most Wonderful Miracle.—John xi. 1-46.

Friday.—Opening Blind Eyes.—Mark x. 46-56.

Saturday.—The Woman who was Bent Double.—Luke xiii. 10-30.

HOW TO BE HAPPY.

Are you almost disgusted
With life, little man ?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick ;
Do something for somebody, quick !

Are you awfully tired
With play, little girl ?
Weary, discouraged, and sick ?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick ;
Do something for somebody, quick !

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick ;
Do something for somebody, quick !

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick ;
And are earthly affairs
In a terrible whirl ?
Do something for somebody, quick ;
Do something for somebody, quick !

—*Selected.*

Touch not, taste not, handle not.—Col. ii. 21.

I mean strong drink. Alcohol is *poison*. The word Alcohol (El Gohul is the right way to spell it) means "*Great Evil Spirit*." It wasn't enough to call it the evil spirit, but the Arabians, because they had never found anything else that did so much harm, called it the *great* evil spirit. If you take two bottles, and fill one with water, and the other with alcohol, they will look just alike. Now how can you find out which bottle has the water, and which the alcohol ? I will tell you. Suppose you pour a little from the bottles into two saucers, and offer them to your dog when he is thirsty, which would he drink ?—*the water* ; and you couldn't coax him to drink the other. And it would be just so if you should offer him some one of the drinks that people sell in saloons, such as "brandy," "beer," "wine,"

"cider," and "whiskey." These all have alcohol in them, and are *poison*. The Indians call drinks that have alcohol in them "fire-water;" because they burn so. If you break an egg and drop the white of it in alcohol, it will be cooked! Children, our brains are something like that egg, and alcohol hardens them, if we use it, just in the same way. That's what makes a drunken man stagger so when he tries to walk, and talk so strangely when he tries to talk.

THE TEMPEST AT SEA.

Perhaps you have seen the sea, and how rough are its waves. If you ever saw it in a storm, you will remember how terrible it looks. It dashes against the rocks as if it would crush them to pieces. In such a storm the disciples were when Jesus was with them in a ship, crossing the sea of Galilee. While they were all in alarm, and "the ship was covered with waves," He was in a sweet sleep. They became so terrified that they ran to Him, and awoke Him, saying, "Lord, save us; we perish." Then Jesus arose and spoke to the winds and sea, and said, "Be still;" and there was a great calm. Why did the winds and sea obey the command of Jesus? Because He was God, the God who made them, and everything in the world; who said to the sea, "Hitherto shalt thou come, and no further." You see one word from Jesus could bring peace and comfort. And He can do something still more wonderful. He can calm and quiet our angry passions, and say to them, "Peace, be still." Let us ask Him to do so, whenever these sinful feelings arise in our hearts, and He will hear us, as He did the poor fearful disciples.



THE TEMPEST AT SEA.

Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.—*Luke* viii. 24.

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TWENTY-SECOND WEEK.

PEARL TEXT.—In Him dwelleth all the fulness of the Godhead bodily.—Col. ii. 9.

Thou, O most compassionate,
Who didst stoop to our estate,
Drinking of the cup we drain,
Treading in our path of pain,
Through the doubt and mystery,
Grant to us Thy steps to see,

And the grace to draw from thence
Larger hope and confidence.
Show Thy vacant tomb, and let
As of old the angels sit,
Whispering, by its open door,
“Fear not, He hath gone before.”

—Whittier.

The longer I live, the more I am assured that the business of life is to understand the Lord Christ.—*G. Macdonald.*

Every day we may see some new things in Christ; His love hath neither brim nor bottom.—*Selected.*

Lay hold upon Christ with both your poor, empty hands.—*Elizabeth Prentiss.*

We may have as much of God as we will. Christ puts the key of the treasure-chamber into our hand, and bids us take all that we want. If a man is admitted into the bullion vault of a bank, and told to help himself, and comes out with one cent, whose fault is it that he is poor? Whose fault is it that Christian people generally have such scanty portions of the free riches of God?—*McLaren.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

MARAH, ELIM, AND SIN.—Ex. xv. 22-27; xvi. 1-3.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes,

I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters.

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them,

Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Murmuring, some one has said, "is the mother of sins." The children of Israel not only chided Moses for bringing them out of Egypt, but they wished themselves already dead! "Taking it according to their own way of looking at it, and it was only a choice between graves, but it was a choice between one of honor or dishonor; between the grave of a slave or that of a freeman; a grave of hope or one of despair! Better to starve as a freeman in Christ, than to revel as a slave in the luxuries of this world. Their stomachs for the time being made them forget how their backs had suffered." First of all, let us learn that *we are not done with hardships when we have left Egypt*. The young convert imagines that when he has found Christ, his whole after-experience is to be that of comfort. But he knows not what he thinks. He will never be done with disagreeables until he has entered heaven; and his first three days' journey will bring him to some bitter fountain.

Again, we need to learn that *life is not all hardship*. There are Elims, with their springs of water and their palm-trees' shade, as well as Marahs.

"It is matter of universal experience. You are proving it now. Some are at Marah, some are at Elim. We all know the general features of both; but we must all remember that they are only stations on our way. We cannot be forever either at the one or at the other. Soon the pillar of the cloud shall move again, and bring to us either a new difficulty or a new deliverance. But the comfort is that God is in both. He will make the bitter sweet, and the pleasant safe. So long as He is with us, adversity has no power to destroy us, and prosperity has no charm to tempt us. At Marah He is the Lord the healer, and at Elim He is the Lord the shade."—*W. M. Taylor, D. D.*

One of the old commentators has well said, *that no man has any more trust in the Lord than he can show in times of adversity*. It is not the Elims, where every want is supplied, that enables one to prove how much faith he has in God, but those places in life, like the wilderness of Sin, where the supplies give out, and there is no apparent source for getting any more, that faith really is tested. Then if one holds to his trust, and does not murmur through unbelief, he greatly honors God, and becomes an inspiring example to men.

Closet Promise.—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psalm xxxvii. 3.

Who shall tell our untold need,
 Deeply felt, though scarcely known?
 Who the hungry soul can feed,
 Guard, and guide, but God alone?

Blessed promise! while we see
 Earthly friends must powerless be,
 Earthly fountains quickly dry:
 God shall all your need supply.

—*Frances Ridley Havergal.*

MONDAY.

THE TONGUE AND THE TEMPER.—Matt. v. 33-48.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

This lesson is a call to holy living. "*What do ye more than others?*" Let us note the grounds for expecting *more* from Christians: 1. They *profess* more. 2. True Christians *are* more than others. 3. It is certain the true Christian *can* do more than others, he has the Holy Spirit within him. 4. They *have* more.

The marrow of the Gospel is found in verses 44-48. The teaching of the New Testament is that love is the only religion. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Those are very steep steps!

"I wonder how many prayers you ever sent up for those that hate you? I think it did not take the top of one sheet in the angel's record-book to put down all the prayers that you ever made for men that hate you."—*H. W. Beecher.*

And yet we are commanded to pray for them. Under what terrible circumstances was the Saviour called upon to illustrate this precept by His own example! And yet, amid all the rasping and stinging taunts and

exulting cruelty of those who nailed Him to the cross, with a sweetness of spirit that had in it not one drop of bitterness, He prayed: "Father, forgive them; for they know not what they do."

Closest Promise.—If any man love God, the same is known of Him.—1 Cor. viii. 3.

A great change comes into the life when *love* controls it. "For My sake," is never pleaded in vain by lips we love. "For Jesus' sake" is the sweetest impelling motive in a heart that is truly His. It is a motive which makes self-denial a pleasure. "Love never talks of crosses and losses." Love never asks, "How little must I give up?" but "How much can I do?" True love to Jesus sets us to cultivating our conscience to see His claims, instead of trying to accommodate His claims to our limited and selfish views of duty. He said: "Greater love hath no man than this, that a man lay down his life for his friends." So, then, He has given us the highest possible proof of the deepest and most unselfish devotion. The wonder is that such love has so little influence over our conduct toward Him. What shall I render? Myself, including every faculty of mind and body, and whatever these powers may accomplish in loving service in His name.

TUESDAY.

THE RECKONING OF FAITH.—Rom. vi. 1-14.

1 What shall we say, then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

The eleventh verse is the keynote of this chapter. Do you ask "How does faith reckon?" The answer is: 1. It takes the promises of God, and says, These promises are true, and I will act upon them. 2. And inasmuch

as I have certainly complied with the conditions, I now rest entirely and exclusively upon the *veracity* of God, and therefore do now receive within myself the end of my faith. 3. As an act of faith this assumption does not rest upon any *sensible* change, nor upon any perceived difference in the state of the heart, but solely upon two facts: (1) That God has promised it immediately upon certain conditions. (2) That I do now fulfil those conditions. Let us not doubt God's word, therefore, in the absence of emotion. "Ye are not under the law, but under grace." So far as the law is concerned, it is dead to those who live by love. There it is, away down below, to catch them if they fall; but if they keep up where they are, it will not touch them.

Closet Promise.—Blessed are they that have not seen, and yet have believed.—John xx. 29.

"Both mine arms are clasped around Thee
And my head is on Thy breast;
For my weary soul has found Thee

Such a *perfect, perfect* rest.
Dearest Saviour,
Now I know that I am bless'd."

WEDNESDAY.

"THE PRAYER OF THE AGED BELIEVER."—Psalm lxxi. 9-24.

9 Cast me not off in the time of old age;
forsake me not when my strength faileth.

10 For mine enemies speak against me; and
they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: perse-
cute and take him; for *there is* none to deliver
him.

12 O God, be not far from me: O my God,
make haste for my help.

13 Let them be confounded *and* consumed
that are adversaries to my soul; let them be
covered *with* reproach and dishonour that seek
my hurt.

14 But I will hope continually, and will yet
praise thee more and more.

15 My mouth shall shew forth thy righteous-
ness *and* thy salvation all the day; for I know
not the numbers *thereof*.

16 I will go in the strength of the Lord GOD:
I will make mention of thy righteousness, *even*
of thine only.

17 O God, thou hast taught me from my
youth: and hitherto have I declared thy won-
drous works.

18 Now also when I am old and grayheaded,
O God, forsake me not: until I have shewed
thy strength unto *this* generation, *and* thy power
to every one *that is* to come.

19 Thy righteousness also, O God, *is* very
high, who hast done great things: O God, who
is like unto thee!

20 *Thou*, which hast shewed me great and
sore troubles, shalt quicken me again, and shalt
bring me up again from the depths of the
earth.

21 Thou shalt increase my greatness, and
comfort me on every side.

22 I will also praise thee with the psaltery,
even thy truth, O my God: unto thee will I sing
with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing
unto thee; and my soul, which thou hast re-
deemed.

24 My tongue also shall talk of thy righteous-
ness all the day long: for they are confounded,
for they are brought unto shame, that seek my
hurt.

This Psalm was specially prized by Robert Blair, one of our godly forefathers. He used to call it "*His Psalm*."

"It shows us the soul of the aged saint, darkened by the remembrance

of his great transgressions, and by the swarms of sorrows with which that sin filled all his later years. But he finds comfort in reverting to the happy days of his childhood, and especially to the irrevocable trust which he was then enabled to repose in God. The thoughts and feelings expressed remind one of those which invest with such a solemn, tender interest the Second Epistle to Timothy, which embalms the dying thoughts of the great apostle. Like Paul, David takes a retrospect of the Lord's dealings with him from the beginning; and, in effect, declares, with the dying apostle, 'I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' 2 Tim. i. 12. Only, there is this notable difference between the two, that while Paul gathered confirmation of his faith from the experience of a thirty years' walk with his Lord, David's experience stretched over more than twice so many years; for it began with his childhood."—*William Binney*.

Closet Promise.—This God is our God for ever and ever: He will be our guide even unto death.—Psalm xlviii. 14.

We have often to travel solitary ways. Some of us have a journey all alone, with no fellow-travellers for society or for succor. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel our steps any more, and, as we sit lonely by our watch-fire in the wilderness, have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers, whose words are wisdom, whose wishes are love to us, and may tremble as we think that one day either they or we shall have to tramp on by ourselves. But for us all, cast down and lonely, or still blessed with dear ones, and afraid to live without them, there is a presence which departs never, which will move before us as we journey, and hover over us as a shield when we rest; which will be a cloud to vail the sun that it smite us not by day, and will redden into fire as the night falls, being ever brightest when we need it most, and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne will lead them." "This God is our God for ever and ever; He will be our guide even unto death."—*Alexander Maclaren, D. D.*

THURSDAY.

"LOVEST THOU ME?"—John xxi. 15-23.

15 ¶ So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time,

Simon, *son of Jonas*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son of Jonas*, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what *is that* to thee?

“Love is the heart of religion, the fat of the offering: it is the grace which Christ inquires most after—‘Peter, lovest thou Me?’ Love makes all our services acceptable—it is the musk that perfumes them.”—*Watson*.

“Not John, or Matthew, or the disciples collectively; but *thou, Peter—lovest THOU Me?* Jesus’ eye fastens on him, and again and again, and yet again He presses the question: ‘Simon Peter, son of Jonas, lovest thou Me?’ How the words searched and tested and grieved the disciple! There was no escape for him. It was as if he stood before the burning throne of judgment. *So it will be with every disciple.* Religion is pre-eminently a *personal thing*. The faith and virtue of others will save no man. Each for himself must heed, believe, obey, love our Lord Jesus Christ, or die in his sins. ‘*THOU!*’ How the eye, and voice, and penetrating words of Jesus on the judgment throne will search and test every soul of us!”—*J. M. Sherwood, D. D.*

Closet Promise.—He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.—John xiv. 21.

“Tested in poverty, proven in wealth;
Chastened in sickness, tested in health;
Triumphant by grace—made perfectly free,
Arms ‘of His mighty love’ clasped around
me;
Love Him? Yes, love Him!—no language
can tell
How much I love Jesus who saved me from
hell!
Crosses of daily life, watching and prayer,

Crown in bright glory expecting to wear;
Love Him? Yes, love Him! O, who could
withhold
Loving the Saviour who redeemed us when
‘sold!’
Died on the rugged cross, He rescued my
soul—
Shed out His precious blood—*maketh me
whole!*”
“Glory to God in the highest!”

FRIDAY.

"THE LORD IS MY STRENGTH."—Habakkuk iii.

1 A prayer of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy speech, *and was* afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy word*. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

The *prayer* of the prophet, in the strictest sense of the word, is contained in verse 2. The rest is, in its form, praise and thanksgiving, chiefly for God's past mercies. But thanksgiving is an essential part of prayer, and Hannah is said to have *prayed*, whereas the hymn which followed is throughout one thanksgiving.

In verses 17–19 the prophet repeats his confidence in God, premising his knowledge that all human hopes should fail.

"The time to test religion is in the emergencies of life. When every thing is prosperous, when your health is good, when your spirits are fine, when your circumstances are as you would have them, that you are joyful in religion is a thing to be thankful for; but, after all, it is not a test of religion in you. If it were presented as evidence of your piety, men would say, 'Why should he not rejoice in the Lord? He has everything he wants. Take away his property and his family, and then see if he will be such a

happy Christian.' But if, when a man is unprosperous, he has a religion that will carry him through; if, when a man is in great affliction, he has a religion that will hold him up; if, when a man is under vehement temptation, he has a religion that is like a coat of mail; if, when a man has lost all that the world clings to, he still has that which is more to him than houses, or lands, or friends, or honor; if, finally, when heart and flesh fail, God is the strength of his salvation, his joy and his triumph, then he has a religion that is worth having. And nobody can well afford to be without the experience of intimate faith and love by which the soul is sustained in temptation, in adversity, and in death itself."—*H. W. Beecher*.

Closet Promise.—Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.—Isa. xli. 14.

"O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best:

"Could we but kneel and cast our load,
E'en while we pray, upon our God,
Then rise with lightened cheer,
Sure that the Father, who is nigh
To still the famished raven's cry,
Will hear in that we fear."

SATURDAY.

SELF-EXAMINATION.—2 Cor. xiii. 5-11.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

In this reading we dwell specially upon verse 5—the duty of self-examination. That is, such a study of one's self that he may know, day by day, how he stands as compared with the accredited rules of life. In a sense, it is the soul's book-keeping. The careful merchant knows each day the exact condition of his affairs.

"He that keeps his house in constant repair prevents the fall of it. Therefore look to your hearts still."—*Manton*.

"Often reflect upon thyself in a day, and observe what company is with thy heart. We may know by the noise in the school that the master is not

there; much of the misrule in our own bosom arises from the neglect of visiting our hearts."—*Gurnall*.

"Make up your spiritual accounts daily; see how matters stand between God and your souls (Psalm lxxvii. 6). Often reckonings keep God and conscience friends. Do with your hearts as you do with your watches; wind them up every morning by prayer, and at night examine whether your hearts have gone true all that day, whether the wheels of your affections have moved swiftly toward heaven. Oh, call yourselves often to account; keep your reckonings even, and that is the way to keep your peace."—*Watson*.

Closet Promise.—The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.—*Zeph. iii. 17*.

"I ask if Thou canst love me still, O God?
They say Thou canst not love so weak a
thing—

One that was angered by a Father's rod,
One that hath wayward and rebellious been,
Unstable, thankless, prone to sin.
Thou knowest all—yet whither shall I go
To leave my sins, and with them leave my woe,

Except to Thee, who only help canst bring,
And bid me live Thy pardoning love to sing?
I come; my sinful thoughts have vexed me
long;

And I am weak, but Thou, my God, art strong.
I lay my head upon Thy loving heart,
I bide beneath the shelter of Thy wing,
And, helpless, to my Father's love I cling."

THE CHILDREN'S CORNER.

Breakfast Motto.—My God shall supply all your need according to His riches in glory by Christ Jesus.—*Phil. iv. 19*.

Weekly Proverb.—"If I rest, I rust," says the key.—*German*.

DAILY BIBLE READING.—CHRIST'S WONDERFUL WORDS.

Sunday.—The Seed Sower.—*Mark iv. 1-25*.

Monday.—The Power of Little Things.—*Matt. xiii. 31-35*.

Tuesday.—That Which was Lost.—*Luke xv. 1-10*.

Wednesday.—The Lost Man.—*Luke xv. 11-32*.

Thursday.—The Importunate Widow.—*Luke xviii. 1-14*.

Friday.—The Fruitless Tree.—*Mark xi. 12-26*.

Saturday.—The Answers of Two Sons.—*Matt. xxi. 23-32*.

A DISASTROUS RIDE.

Some little drops of water,
Whose home was in the sea,
To go upon a journey
Once happened to agree.

A cloud they had for carriage,
They drove a playful breeze,
And over town and country
They rode along at ease.

But oh, there were so many,
At last the carriage broke,
And to the ground came tumbling
These frightened little folk.

And through the moss and grasses
They were compelled to roam,
Until a brooklet found them
And carried them all home.

—Selected.

The drunkard shall come to poverty.—Prov. xxiii. 21.

I am anxious that all my little friends shall grow up and have nice clothing, happy homes and good characters. I will tell you in two words what will help you to do this: *Be temperate*. A German spoke as follows at a temperance meeting: "I shall tell you how it vas. I put my hand on my head: there vas von big pain. Then I put mine hand on my pody. There vas another. There vas very much pains in all my pody. Then I put mine hand in my pocket and there vas nothing. Now, there is no more pain in my head. The pains in my pody are all gone away. I put mine hand in my pocket, and there ish twenty dollars. So I shall shtay mit de temperance." The wise man in the book of Proverbs says: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without a cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Boys, don't go near the saloon; girls, try and keep everybody away from them. Wicked men are inside. They have set traps: they catch men, and they love to catch boys, for boys grow to be men.

TWENTY-THIRD WEEK.

PEARL TEXT.—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—Matt. vi. 34.

I have nothing to do with to-morrow,
My Saviour will make that His care;
Should He fill it with trouble or sorrow,
He would help me to suffer and bear.

I have nothing to do with to-morrow,
Its burdens, then, why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?
—*Selected.*

Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.—*Selected.*

Build a little fence of trust
Around to-day;
Fill its space with loving work,
And therein stay.

Peer not through the sheltering bars
At to-morrow;
God will help thee bear what comes
Of joy or sorrow.
—*Mrs. M. F. Butts.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE SINNER'S GUIDE.—Psalm li.

1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions; and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

This Psalm is David's cry for pardon. He had fallen into a terrible crime; and in the words of this Psalm his broken and contrite spirit groans for deliverance.

"Athanasius recommends to some Christians, to whom he was writing, to repeat it when they awake at night. All evangelical churches are familiar with it. Luther says, 'There is no other Psalm which is oftener sung or prayed in the church.'"—*W. S. Plummer.*

"The 'mercy' of God, His 'lovingkindness,' His 'tender mercies,' 'the multitude of His tender mercies,' form the only plea, which the royal penitent admits in seeking forgiveness of his heinous crimes. He does not once mention his former services in the cause of religion; or palliate his conduct, by the peculiar temptations of his high rank, and the customs of princes; or plead that he was inadvertently betrayed into it, and led on by imperceptible degrees, step by step: but, as a vile and miserable sinner, with many repetitions and an accumulation of words, energetically expressing his inmost thoughts and feelings, he dwells on the only cheering thought his case allowed of; and entreats that God would, 'to the praise of the glory of His grace,' forgive his sins, as a debt which when remitted is blotted out; and as the stain was beyond expression deep, that He would thoroughly wash and cleanse it all away."—*Thomas Scott.*

Closet Promise.—The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—Psalm cxlv. 18.

"O Lord, make me sincere and without offence. Make me sincere in my prayers to Thee. May my petitions always express the desire of my heart. Make me sincere in regard to my fellow-men. May all my expressions in regard to them be according to truth. May all my feelings toward them meet Thine approbation. Save me from giving offence to others. Let me not by indolence, by thoughtlessness, by prejudice, or by passion be the occasion of leading any to sin."

MONDAY.

CHILDLIKENESS.—Mark ix. 33-42.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should* be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such chil-

dren in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong

to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these*

little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

"As little children." Not like them in ignorance, not in fickleness, not in waywardness. Little children are teachable and ready of belief; are devoid of malignity; are characterized by humility. "Humility is not at all the thing that people suppose it to be. Take Christ's exposition of it. The child humbles himself. How did the child humble himself? He came when Christ called, he suffered himself to be embraced, and he stood where Christ put him, without pretending to be anything more than he was, an honest, fine, healthy-looking boy. Christ calls that humility. People think that going and moping about the world and saying, 'I am very imperfect,' is humility. Protect me from such humility. . . . Humility is that of the boy coming when Christ called, suffering himself to be embraced, standing there as long as Christ wanted him to stand, without endeavoring to appear to be anything that he was not. That is Christian humility."—*Thomas Jones*.

"He that is in the low pits and caves of the earth, sees the stars in the firmament, when they who are on the tops of the mountains discern them not. He that is most humble, sees most of heaven, and shall have most of it; for the lower the ebb, the higher the tide; and the lower the foundation of virtue is laid, the higher shall the roof of glory be overlaid."—*John Trapp*.

Closet Promise.—Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven.—Matt. xviii. 4.

The day will come when men have grace
To know themselves, and sometimes take
An humble task, a lowly place,
And use it well for honor's sake.

The day will come when men shall know
That goodness only can be great,
That no man can be mean and low
Whose nobleness is his estate.

The day will come when men shall serve
One Master, Christ, and own Him King,
And unto Him without reserve,
Their lives for sacrifice shall bring.

The night is dark, the time is late;
We strive and struggle and endure;
So much we pray, so long we wait,
O, happy day, be swift, be sure!
—*Marianne Farmingham*.

TUESDAY.

GOD'S PROVIDENCE FOR HIS FLOCK.—Ezek. xxxiv. 11–31.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their

fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD: Behold, I judge between cattle and cattle, between the rams and the he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them: Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad:

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that they, even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord GOD.

Under the allegory of a *flock of sheep*, God points out *men*; under that of a *pasture*, His *Church*; and under that of a *shepherd*, the *Messiah*, through whom He is become their God.

The incarnate Son of God came into this dreary wilderness "to seek and save that which was lost;" personally, in the days of His flesh, He went about seeking "the lost sheep of the house of Israel;" and, by His apostles and His ministers ever since, He has gone to search them out all over the Gentile world. He comes to their relief in the dark and cloudy days of persecution and temptation; He heals their backslidings, leads them forth in the paths of righteousness, feeds them in the rich pastures of His ordinances, folds them under His omnipotent protection and causes them to rest and repose their souls upon His love and faithfulness. He seeks those that wander, and brings back that which was driven away; He binds up the broken-hearted and heals the diseased.

Let us rejoice in His condescending love, who has chosen us rebellious men to be the sheep of His pasture, and is become our Shepherd and Salvation: and let us "hear His voice, and follow Him, and He will give us

eternal life, and we shall never perish ; neither shall any one ever pluck us out of His Almighty hands."

Closet Promise.—I am the good shepherd, and know My sheep, and am known of Mine.—John x. 14.

He goes before ! a shield against the storm ;
A shadow in the noonday, lights at night ;
In danger's hour, there is the Shepherd's form
But just beyond ; though fears may dim our
sight,

O earthly flock, fear not for evermore !
Where'er we walk, our Shepherd goes before.
—J. H. T.

WEDNESDAY.

CONFIDENCE IN GOD.—Psalm lxi.

1 Hear my cry, O God ; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed : lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 I will abide in thy tabernacle for ever : I will trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows :

thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life : and his years as many generations.

7 He shall abide before God for ever : oh prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

"This Psalm is a pearl. It is little, but precious. To many a mourner it has furnished utterance when the mind could not have devised speech for itself. It was evidently composed by David after he had come to the throne—see verse 6. The second verse leads us to believe that it was written during the psalmist's enforced exile from the tabernacle, which was the visible abode of God ; if so, the period of Absalom's rebellion has been most suitably suggested as the date of its authorship, and Delitzsch is correct in entitling it 'Prayer and thanksgiving of an expelled king on his way back to his throne.'"—C. H. Spurgeon.

What a consoling thought it is that the Lord at all times hears his people's cries, and is never forgetful of their prayers ; whatever else fails to move Him, praying breath is never spent in vain ! He hears when the heart is "*overwhelmed*." David saw the Lord was his refuge, sure and strong ; but, alas ! he was weak, and could not climb. "So he makes prayer the scaling ladder to get upon that rock and into that tower that otherwise had been too high for him ; he gets that safety and deliverance which otherwise but by prayer unto God had been impossible to have been obtained."—*Jeremiah Dyke*.

Closet Promise.—He shall never suffer the righteous to be moved.—Psalm lv. 22.



CHRIST AND NICODEMUS.

Marvel not that I said unto thee, Ye must be born again.—*John* iii. 7.

Rest and be silent! For faithfully listening,
 Patiently waiting, thine eyes shall behold
 Pearls in the waters of quietness glistening,
 Treasures of promise that He shall unfold.

Rest, and be silent, for Jesus is here,
 Calming and stilling each ripple of fear.
 —F. R. Havergai.

THURSDAY.

AN UPRIGHT MAN.—Job i.

1 There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside thee:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

In Job we have the death of self. Man is taught to see himself as he really is in the Lord's presence. His utter weakness and need are here revealed to him, and he is brought to an end of the self-life.

Job was a righteous man, coming under the refining and purifying hand of the Lord. By all that happened to him, he was brought to a knowledge

of his own heart, and was made to abhor himself in dust and ashes. The instrument used was Satan, but the Hand that used this instrument was the Lord's. Therefore, while Satan seemed to do it all, there was One behind Satan who overruled everything, and made it all work together to accomplish His purposes of grace toward Job. God used Satan to spoil, that in the spoiling Job himself might be saved.

This story of Job is, I believe, enacted over and over in our midst to-day. The righteous suffer, and we cannot tell why. And Satan seems so busy in the matter that it is hard to trace the hand of the Lord in it at all. But His hand *is* in it nevertheless, and He overrules everything.

Closet Promise.—Resist the devil, and he will flee from you.—James iv. 7.

Martin Luther says: "You cannot prevent the devil from shooting arrows of evil thoughts into your heart; but take care that you do not let such arrows stick fast or grow there. Do as an old man of past times has said: I cannot prevent a bird from flying over my head, but I can prevent him from making a nest in my hair."

FRIDAY.

BITTER AFFLICTIONS.—Job ii. 1-10.

1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

There are bitter mercies and sweet mercies; some mercies God gives in wine, some in wormwood.

"Ah! what are we that we should set ourselves against any dealing that it may please our blessed Father to visit upon us? Suppose our expectations *are* all unrealized; suppose our life *does* seem well nigh to be obliterated—"

ated like the track of a caravan on the desert; suppose our cherished hopes *are* all crumbled and shriveled, like paper in the flame, and destroyed—what then? Has God taken from you those whom you love? Has He taken the lamp out of your house? Has He taken the delight out of your days? Has He taken the satisfaction out of your years? What then? Are you too good to suffer? Have you a warrant which would clear you from the experience which has belonged to all men that have lived since the first birth on earth, and which will belong to all men that will live hereafter? Christ was a man of sorrows, and was continually acquainted with grief. He was the great Sufferer; and can you stand and look upon Him, and say: ‘I do not deserve to suffer; I ought not thus to be grieved and disappointed?’”—*H. W. Beecher.*

Closet Promise.—Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.—Heb. xii. 6.

“Greatest proof of love is this, that I press near the inmost heart of Him I love, and am permitted with Him to bear some of His own heart’s sorrow. I can be called by His name when I drink the cup with Him, and sorrow for sin with Him.

“Bitter is it? Yes, bitter; yet not so bitter as to be denied His presence. Sweet is pain itself when it knits into closer sympathy my Love and me! Oh, the unfolding, the uniting, the ennobling, the transforming power of love! Eternity will discover nothing better than this. God the Father, when He searched for His best gift to offer to His children, gave them Love.”

SATURDAY.

WORK.—James ii. 14–26.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

True faith is of a working, stirring nature ; without good works it is dead or dying. A barren Christian is a contradiction in terms and an anomaly in the spiritual vineyard.

"Flatter not thyself in thy faith to God, if thou wantest charity for thy neighbor ; and think not thou hast charity for thy neighbor, if thou wantest faith to God : where they are not both together, they are both wanting ; they are both dead if once divided."—*Quarles*.

"It is as impossible that a spiritual life should be without acts consonant to it as that the sun should appear in the firmament without darting out its beams. All life is accompanied with natural heat, which is the bond of it, whereby the body is enabled to a vigorous motion. The new creature is not a marble statue or a transparent piece of crystal, which has purity but not life. It is a living spirit, and therefore active."—*Charnock*.

"As the apple is not the cause of the apple-tree, but the fruit of it, even so good works are not the cause of our salvation, but a sign and a fruit of the same."—*Cawdray*.

Closet Promise.—Who will render to every man according to his deeds : to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life.—Rom. ii. 6, 7.

The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned ; but if thou wish to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas A' Kempis*.

THE CHILDREN'S CORNER.

Breakfast Motto.—Behold, I stand at the door, and knock ; if any one hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.—Rev. iii. 20.

Weekly Proverb.—He that riseth late, must trot all day, and shall scarce overtake his business at night.—*Poor Richard*.

DAILY BIBLE READING.—CHRIST'S WONDERFUL WORDS.

Sunday.—Wise and Foolish Virgins.—Matt. xxv. 1-13.

Monday.—Wise and Foolish House-Builders.—Matt. vii. 21-29.

Tuesday.—The Rich Fool.—Luke xii. 13-21.

Wednesday.—A Good Neighbor.—Luke x. 25-37.

Thursday.—A Rich Man and a Beggar.—Luke xvi. 14-31.

Friday.—Idlers in the Market Place.—Matt. xx. 1-16.

Saturday.—The Pound and Napkin.—Luke xix. 11-28.

HOW TO DO IT.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in His harvest?

Our hands are so small
And our words are so weak,
We cannot teach others;
How then shall we seek
To work for our Lord in His harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in His harvest.

Until, by and by,
As the years pass at length,
We, too, may be reapers,
And go forth in strength
To work for our Lord in His harvest.
—*Selected.*

Thou shalt not covet.—Ex. xx. 17.

My dear children, I am going to talk to you to-day about a very great sin—*that of Covetousness*. To covet means to wish for something that belongs to another. Sometimes we see a company of children standing at the window of a jeweller's store. One says: "Oh! I wish I had that gold watch!" Another says: "I wish I had that beautiful diamond ring!" Now, those children do not think what they are doing. *Wishing* means coveting. This wishing, or coveting, if it be allowed to remain, will grow up into a desire to *get* the thing coveted. If the child cannot get it in a *right* way, he will try to get it in a *wrong* way. It will make him a thief or robber. Now, you must remember, when you allow yourselves to covet, or to wish for *anything* that belongs to another, you are guilty of the sin of breaking the tenth commandment. A Sunday-school teacher asked her boys which of the commandments was the hardest to keep. One mentioned one, and another a different one; till at last a boy about twelve years old said: "The last is the hardest." "Why is it so, my boy?" she asked. "Because, for one who is poor to see another possessing a great deal of money, and a great many clothes, and much cattle and rice, without wishing for some of them, is very hard." That is so, children; but God can help you keep it!

GOING TO LABOR.

Never be ashamed to work ; never be above labor. During the Revolution a commander of a little squad was giving orders relative to a stick of timber they were trying to raise to the top of some military works. The timber went up hard. An officer, not in military dress, was passing, and asked the commander why he did not take hold and help a little. The latter, astonished, said : " Sir, I am a corporal ! " " You are, are you ? " replied the officer ; " I was not aware of that. " Upon this, he got down off his horse and lifted till the sweat stood in drops on his forehead ; and, when finished, turning to the commander, he said : " Mr. Corporal, when you have another such job, and have not men enough, send for your commander-in-chief, and I will come and help you a second time. " The corporal was thunderstruck. It was Général Washington.

The path of labor is the path to true success. And this path is open to all. You do not need to have genius, or any other great gift. When a lady once asked Turner, the celebrated English painter, what his secret was, he replied : " I have no secret, madame, but *hard* work. " John Freadley says : " My observations through life satisfy me that at least nine-tenths of those most successful in business start in life without any reliance except upon their own heads and hands—hoe their own row from the jump. "

Remember one thing more—*whatever you do, do it well*. Downright painstaking always pays. I heard of a little girl who wanted to join the church. When the pastor asked her : " What makes you think you are a Christian ? " her answer was : " 'Cause I sweeps under the mats, and behind the doors. " She had always slighted her work before. Now she remembered that Jesus wanted her to do everything well, and because she loved Him she tried to do so.



GOING TO LABOR.

TWENTY-FOURTH WEEK.

PEARL TEXT.—As for me and my house, we will serve the Lord.—Josh. xxiv. 15.

Sweet is the smile of Home; the mutual look
Where the hearts are of each other sure;

Sweet all the joys that crowd the household
nook,
The haunt of all affections pure.
—John Keble.

Oh, banish the tears of children! Continual rains upon the blossoms are hurtful.—*Richter*.

The road to home happiness is over the stepping-stones which lie above the brook of daily discomforts.—*Selected*.

I think it must somewhere be written that the virtues of mothers shall occasionally be visited on their children, as well as the sins of fathers.—*Dickens*.

Most men call fretting a minor fault, a foible, and not a vice. There is no vice, except drunkenness, which can so utterly destroy the peace, the happiness of a home.—*Helen Hunt*.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE SAVIOUR'S GOLDEN RULE.—Matt. vii. 1-14.

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which *is* in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Of course it is impossible not to form some opinion of those about us. The duty of brotherly admonition cannot be discharged if we refuse to

form moral judgments. But we are not to entertain, as a settled, deliberate conviction, an unfavorable opinion of another. We are to give him the benefit of the doubt, if there be any. What you feel would be right for you in his place, that concede ye to him in his own place. Make his case your own, and think what you could then fairly demand. A little boy once went home to his mother and said, "Mother, sister and I went out into the garden, and we were calling about, and there was some boy mocking us." "How do you mean, Johnny?" said the mother. "Why," said the child, "I was calling out, 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' he said, 'What is your name?' And I said to him, 'Why don't you show yourself?' he said, 'Show yourself?' And I jumped over the ditch, and I went into the woods, and I could not find him, and I came back and said, 'If you don't come out I will punch your head!' and he said, 'I will punch your head!'" So his mother said, "Ah, Johnny! if you had said, 'I love you,' he would have said, 'I love you.' If you had said, 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him, he would have said back to you." And the mother also said, "Now, Johnny, when you grow and get to be a man, whatever you say to others they will, by and by, say back to you." And his mother took him to that old text in the Scripture, "With what measure ye mete, it shall be measured to you again."

Closet Promise.—Ask, and ye shall receive, that your joy may be full.—John xvi. 24.

Oh, for a stronger faith in God's promises to hear and to answer prayer! Whatsoever we shall ask, be it little things or great, we shall *receive* them. Not always, perhaps, just in the way we have asked for them, but if we *watch* as well as pray, we shall find the answer. And not only at morning and at night, but all through the day let my heart be asking blessings at God's Hand. "We are coming to a *King*," "Large petitions let us bring."

MONDAY.

THE BLESSINGS OF CHRIST'S KINGDOM.—Isa. xxxii.

1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be

dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil :

he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

Christ is the "hiding place from the wind," the "covert from the tempest;" the "GREAT ROCK" in a weary land. This is one of the most beautiful and comprehensive presentations of Christ to be found in the Scriptures. He hides them in the cleft of the rock till danger be past. He shelters them as a hen does her brood, when the tempest rages. He defends them when assailed by temptation, and covers their defenceless heads in the day of battle. Fleeing to this Refuge, they find ample protection, and are made to rejoice in hope of the glory of God. No "wind" can blight them there; no "tempest" disturb the serenity of their souls. Almighty love is their refuge; incarnate mercy is their solace, life and repose.

"The liberal deviseth liberal things; and by liberal things shall he stand" (verse 8).

"In spite of all the fortune, of all the might, of all the malice in the world, the liberal man will ever be rich, for God's providence is his estate; God's wisdom and power are his defence; God's love and favor are his reward; God's word is his assurance; who hath said it, that '*He which giveth to the poor shall not lack,*' no vicissitude therefore of things can surprise Him, or find Him unfurnished; no disaster can impoverish Him; no adversity can overwhelm Him; He hath a certain reserve against all times and occasions; he that '*deviseth liberal things, by liberal things shall he stand.*'"—*Barrow.*

Closet Promise.—Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.—Psalm xxxii. 7.

Is that word for me? Indeed it is. No one has a better right to claim it in Christ Jesus. All that was implied in it as it came from the heart of the Psalmist is mine.

TUESDAY.

THE KING IN ZION.—Psalm xlviii.

1 Great is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, *is* Mount Zion, *on* the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it*, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so *is* thy

praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

This Psalm is especially in honor of the Lord and the city dedicated to His worship. How great Jehovah is essentially none can conceive. "There was no room for the whole of God in Paradise, there is no room for Him in His law, no room for Him in the heaven of angels; in the Church only is there room for all His perfections, for a triune Jehovah." Great everywhere, He is peculiarly great here.

He is great there, and should be greatly praised there. "According to His nature should His worship be; it cannot be too constant, too laudatory, too earnest, too reverential, too sublime. There is none like the Lord, and there should be no praises like His praises."—*C. H. Spurgeon*.

"*This God is our God for ever and ever.*" What a portion, then, is that of the believer! The landlord cannot say of his fields, These are mine for ever and ever. The king cannot say of his crown, This is mine for ever and ever. These possessions shall soon change masters; these possessors shall soon mingle with the dust, and even the graves they shall occupy may not long be theirs; but it is the singular, the supreme happiness of every Christian to say, or to have a right to say, "This glorious God, with all His divine perfections, is my God, for ever and ever, and even death itself shall not separate me from His love."—*George Burder*.

Closet Promise.—The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot.—Psalm xvi. 5.

So He covers all my present and future needs. My "inheritance" relates to the future, "my cup" to my present daily supplies, "my lot" to all conditions of my earthly life. So that my happiness is in Him alone.

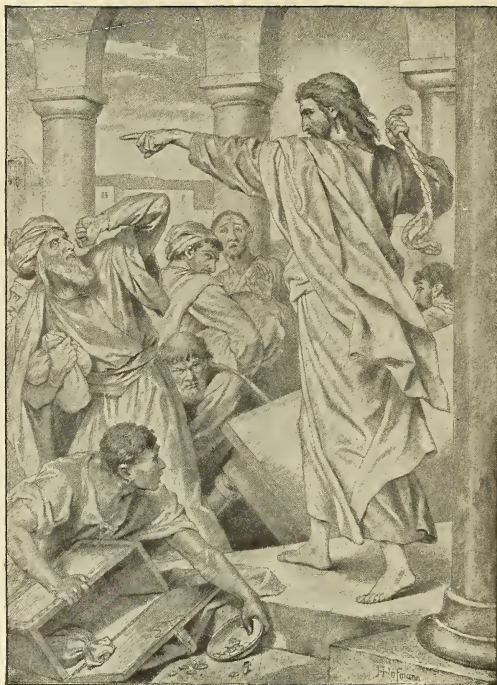
WEDNESDAY.

THE INTERVENING CLOUD.—Ex. xiv. 13-31.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:



DRIVING OUT THE MONEY-CHANGERS.

My house shall be called the house of prayer, but ye have made it a den of thieves.—*Matt. xxi. 13.*

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his hosts, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that *I am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots and upon his horsemen.

19 ¶ And the Angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to *them*, but it gave light by night to *these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

The two hosts were encamped near to each other. Only a cloud intervened between them—but such a cloud! “And just such a cloud, though unseen, now separates those who are in the camp of the Lord from those who are in the camp of the enemy. It is black toward the defiant foes of God—glorious toward those who are His true Israelites. On the one side it is threatening with God’s wrath—on the other, beaming with God’s favor. There is stumbling on the one side—clearness of vision upon the other. To those who are willing to acknowledge Him, God reveals a path of safety that shines more and more unto the perfect day—to those who make war against Him, there is a path of trouble, of uncertainty, and of final, irremediable anguish. It makes a great difference upon which side of the cloud one chooses to be!”

“We have the same divine guidance, if we will; in sober reality we have God’s presence; and waiting hearts which have ceased from self-will may receive leading as real as ever the pillar gave to Israel. God’s providence does still shape our paths, and God’s Spirit will direct us within, and God’s word will counsel us. If we will wait and watch we shall not be left undirected. It is wonderful how much practical wisdom about the smallest per-

plexities of daily life comes to men who keep both their feet and their wishes still until providence—or as the world prefers to call it, ‘circumstances’—clears a path for them. No doubt in all our lives there come times when we seem to have been brought into a blind alley, and cannot see where we are to get out; but it is very rare indeed that we do not see one step in advance, the duty which lies next to us. And be sure of this, that if we are content to see but one step at a time, and take it, we shall find our way made plain. The river winds, and often we seem on a lake without an exit. Then is the time to go half-speed, and doubtless, when we get a little farther, the overlapping hills on either bank will part, and the gorge will open out. We do not need to see it a mile off; enough if we see it when we are close upon it.

“Do not seek to outrun God’s guidance, to see what you are to do a year hence, or to act before you are sure what is His will. Do not let your wishes get in advance of the pillar and the ark, and you will be kept from many a mistake, and led into a region of deep peace. Our blunders mostly come from letting our wishes interpret our duties, or hide from us plain indications of unwelcome tasks. No doubt sometimes even docile hearts make mistakes, but no man who has not tried it would conceive how many of the highest results of practical wisdom are secured by the simple in heart, whose only skill is to wait on the Lord and be guided by him.”—*Alexander Maclaren, D.D.*

Closet Promise.—The Lord my God will enlighten my darkness.—Psalm xviii. 28.

The following piece of poetry is entitled “In The Tunnel:”

My little son
Was troubled in the darkness, and he cried;
As we sped on
I felt him nestle nearer to my side;
Soon, hushed and calm, his hand in mine he
laid,
And whispered softly, “Now I’m not afraid.”

I sat and thought,
I had been troubled in the dark—had cried—
Not trusted as I ought,
Yet had not I long since drawn near His side?

Was not my hand within my Saviour’s laid?
Why had I been so troubled and afraid?

We flashed into the light;
My little son, his fright and trouble o’er,
His countenance all bright,
Cried gayly, “It is lighter than before!”
And I smiled back, *my* fear and trouble o’er;
“Yes, yes,” I cried, “much lighter than
before!”

—E. H. Moore.

THURSDAY.

GOD’S MERCY.—Lam. iii. 22-41.

22 ¶ *It is* of the LORD’S mercies that we are not consumed, because his compassions fail not.

23 *They are new every morning*: great *is* thy faithfulness.

24 The LORD *is* my portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is good that a man* should both hope and quietly wait for the Salvation of the LORD.

27 *It is good for a man* that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For the LORD will not cast off for ever;

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth.

35 To turn aside the right of a man before the face of the Most High.

36 To subvert a man in his cause, the LORD approveth not.

37 ¶ Who is he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not.

38 Out of the mouth of the Most High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

"There is nothing more wonderful than God's forbearance with sinners. Their foul deeds are all done in His sight; their vile utterances are all spoken in His hearing; their sins are utterly offensive to Him; they fill Him with disgust, and loathing, and anger; and yet, though He has all power, and could crush them in a moment, He spares them! Nay, He does them good; He causes new mercies to descend upon them every day; and when at last He does proceed to punish them for their transgressions, He does so with reluctance and regret; it is with tears that He pronounces the sentence of their doom."—*R. A. Bertram.*

"God does not willingly afflict the children of men." He seems to share in the suffering, while He inflicts it; and to feel the very pain of His own blows, while they fall heavy upon the poor sinner. Judgment is called God's "strange work;" a work that He has no proneness to, nor finds any complacency in; and therefore, whensoever He betakes Himself to it, we may be confident that it is not for the sake of the work itself, but that He has some secret, overruling design of love, which He is to compass after an unusual, extraordinary way.

Closet Promise.—It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness.—*Lam. iii. 22-23.*

Fresh mercies demand fresh songs. We should have a song for every day, for the Divine mercies are new every morning, and the soul's orchestra finds daily employ. Happy, indeed, is the soul ever attuned to praise. David said, in regard to *prayer*, "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice,"—but in regard to *praise* he said: "*Seven times a day* do I praise Thee, because of Thy righteous judgments." The whole day is crowned with divine mercy, and the whole day should be full of praise.

FRIDAY.

"A THREEFOLD ENGAGEMENT."—Psalm cxvi.

1 I love the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul: for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men *are* liars.

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious *is* the sight of the LORD *is* the death of his saints.

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

"Personal love fostered by a person's experience of redemption is the theme of this Psalm, and in it we see the redeemed answered when they pray—preserved in time of trouble, resting in their God, walking at large, sensible of their obligations, conscious that they are not their own, but bought with a price, and joining with all the ransomed company to sing hallelujahs unto God."—*C. H. Spurgeon*.

"This Psalm is a threefold engagement of the Psalmist unto thanksgiving unto God for His mercy unto him, and in particular for some notable delivery of him from death, both bodily and spiritual. The first engagement is, that he shall, out of love, have recourse unto God by prayer, verses 1 and 2; the reasons and motives whereof are set down because of his former deliverances, 3-8; the second engagement is to a holy conversation, verse 9; and the motives and reasons are given in verses 10-13; the third engagement is to continual praise and service, and specially to pay those vows before the church which he had made in days of sorrow, the reasons whereof are given in verses 14-19."—*David Dickson*.

Closet Promise.—I am Thine.—Psalm cxix. 94.

This is a wonderful stone for the sling of faith. It will slay any Goliath of Temptation, if we only sling it out boldly and determinately at him. When self tempts us (and we know how often that is), let it be met with

"Not your own," and then look straight away to Jesus with "I am Thine."
—*Frances Ridley Havergal.*

SATURDAY.

CONSTRAINING LOVE.—2 Cor. v. 11–21.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know ye no man

after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

The central thought of this chapter, so full of familiar Scriptures, is the first clause of the fourteenth verse: "For the love of Christ constraineth us." Paul felt that he spoke as an ambassador of God. That which constrained him at times to act with what appeared to be intemperate zeal, and at others with what seemed to be too much caution, was the love of Christ. He did not mean his love to Christ, but Christ's love for him. He could not resist a love like that. And neither could any one else, if that love were at all apprehended.

"The coldness of men toward Him would melt as do snow and ice under the rays of a summer's sun, if they once but came under its influence. Just as the earth responds to the beams of the summer sun, 'constrained' by them to bring forth its plants and flowers, so with the same sweet compulsion, which develops all that is best within a man, Paul was 'constrained' by the love of Christ. He was not constrained by the love of popular favor; he did not truckle to power; he did not seek notoriety; he was actuated solely in what he did by the love of Christ. What an immense influence one wields when it comes to be understood that *that* is his governing motive!"—*Selected.*

Closet Promise.—Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2 Cor. v. 17

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

Each day let Thy supporting might
My weakness still embrace;
My darkness vanish in Thy light,
Thy life my death efface.

In Thy bright beams which on me fall
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

Make this poor self grow less and less;
Be Thou my life and aim;
O make me daily, through Thy grace,
More worthy of Thy name,

Daily more fill with Thee my heart,
Daily from self more free;
Thou, to whom prayer did strength impart,
O my prayer hearer be!

Let faith in Thee and in Thy might
My every motive move,
Be Thou alone my soul's delight,
My passion and my love.

—J. C. Lavater, 1741.

THE CHILDREN'S CORNER.

Breakfast Motto.—If any man thirst, let him come unto Me and drink.—
John vii. 38.

Weekly Proverb.—Beware of little expenses; a small leak will sink a
great ship.—*Poor Richard.*

DAILY BIBLE READING.—EMBLEMS OF JESUS.

Sunday.—The Light of the World.—John viii. 12-32.

Monday.—The Way.—John xiv. 1-31.

Tuesday.—The Lily of the Valley.—Song of Solomon ii. 1-17.

Wednesday.—The Vine.—John xv. 1-27.

Thursday.—The Bread of Life.—John vi. 27-59.

Friday.—The Good Shepherd.—John x. 1-21.

Saturday.—The Redeemer.—Isaiah xlix. 13-26.

HOW JOHNNY-JUMP-UP TURNED INTO A PANSY.

There was a little boy
Whom his mother did employ
In doing all the errands she could tramp up;
And she sent his feet so nimble
After scissors, spool, or thimble,
Till the neighbors always called him Johnny-
Jump-Up.

Now this Johnny—little boy,
Whom his mother did employ,
Saying, "Johnny, jump up, dear, and fetch the
tarts, please!"
Or, "Run, Johnny, to the spring,
And a pail of water bring,"
Don't you see he grew to be his mother's heart's-
ease!

Deceive not.—Prov. xxiv. 28.

I know a little boy who *cheats* when he plays marbles. When the other boys are not looking, he "inches up," or "he shoves." Then when they charge him with doing it, he says, "I didn't." Now, children, that boy is guilty of two sins: he *deceives*, for that is what cheating is; and he *tells lies*. I hope my little boy friends don't do that way. Boys and girls, always be honest. Be honest in your plays; be honest in your work; be honest in





SUFFER LITTLE CHILDREN TO COME UNTO ME.

And He took them up in His arms, put His hands upon them, and blessed them.—*Mark* x. 16.

your school. In a country school a large class was standing to spell. The teacher put a very hard word to the scholar at the head, and he missed it; she passed it to the next, and the next, and so on through the whole class, till it came to the last scholar, the smallest of the class, and he spelled it right, at least the teacher understood him so; and he went to the head, above seventeen boys and girls, all older than himself. The teacher then turned round and wrote the word on the blackboard, so that they might all see how it was spelled, and learn it better. But no sooner had she written it than the little boy at the head cried, "Oh, I didn't say it so, Miss W——! I said *e* instead of *i*;" and he went back to the foot of his own accord. He was too honest to take any credit that did not belong to him.

JESUS AND LITTLE CHILDREN.

When Jesus was on earth He showed His love even for the youngest child. He was pleased when mothers brought their little children to His feet. He took them in His arms; He put His hands on them and blessed them, saying, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." And though Jesus now lives in heaven, on His bright throne, He stills loves little children. He calls them to come to Him by prayer, and by faith, and by love. Some children are naughty. And you have no doubt been told that, "If children are naughty, nobody will love them." Ah! but Jesus does. He loves, He pities, even wicked children. And when He speaks of "the children," He doesn't leave one of them out. No—He means them all. Some are very poor. Some are blind. Some are deaf and dumb. Some are very ill. Some have no parents, no home, no food to eat but what they beg from door to door. But Jesus loves them—yes, every one—and He says, "Suffer them to come unto Me."

TWENTY-FIFTH WEEK.

PEARL TEXT.—If riches increase, set not your heart upon them.—Psalm lxxii. 10.

Think'st thou the man, whose mansions hold
The worldling's pride, the miser's gold,
Obtains a richer prize
Than he, who in his cot at rest

Finds heavenly peace a willing guest,
And bears the earnest in his breast
Of treasures in the skies ?

—Mrs. L. H. Sigourney.

Be not proud of riches but afraid of them, lest they be a *silver bar* to cross the way to heaven. You must answer for riches, but riches cannot answer for you.—*Mason*.

A London merchant wrote down these four rules for his own guidance, and embodied them in his practice for fifty years : “ If rich, be not too joyful in having ; too solicitous in keeping ; too anxious in increasing ; nor too sorrowful in losing.” The Lord gave him wealth, and he used it well.—*Denton's Anecdotes*.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE LORD GOD.—Psalm cxv.

1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, Where *is* now their God ?

3 But our God *is* in the heavens : he hath done whatsoever he hath pleased.

4 Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not : eyes have they, but they see not :

6 They have ears, but they hear not : noses have they, but they smell not :

7 They have hands, but they handle not : feet have they, but they walk not : neither speak they through their throat.

8 They that make them are like unto them ; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD : he *is* their help and their shield.

10 O house of Aaron, trust in the LORD : he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD : he *is* their help and their shield.

12 The LORD hath been mindful of us : he will bless *us* ; he will bless the house of Israel ; he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's, but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

The Psalmist, by the repetition of the words, “ Not unto us,” “ implies our natural tendency to self-idolatry, and to magnifying of ourselves, and the difficulty of cleansing our hearts from these self-reflections. If it be angelical to refuse an undue glory stolen from God's throne, Rev. xxii. 8, 9 ; it is diabolical to accept and cherish it. ‘ To seek our own glory is not

glory,' Prov. xxv. 27. It is vile, and the dishonor of a creature, who, by the law of his creation, is referred to another end. So much as we sacrifice to our own credit, to the dexterity of our hands, or the sagacity of our wit, we detract from God."—*Stephen Charnock.*

"There are many sweet and precious texts of Scripture which are so endeared, and have become so habituated to us, and we to them, that one cannot but think we must carry them with us to heaven, and that they will form not only the theme of our song, but a portion of our blessedness and joy even in that happy home. . . . But if there be one text which more especially belongs to all, and which must, I think, break forth from *every* redeemed one as he enters heaven, and form the unwearying theme of eternity, it is the first verse of this psalm. I am sure that not one of the Lord's chosen ones on earth, as he reviews the way by which he has been led, as he sees enemy after enemy prostrate before his utter feebleness, and has such thorough evidence and conviction that his weakness is made perfect in the Lord's strength, but must, from the very ground of his heart, say, '*Not unto us, O Lord, not unto us, but unto Thy name,*' be the praise and the glory ascribed. And could we see heaven opened—could we hear its glad and glorious hallelujahs—could we see its innumerable company of angels, and its bands of glorified saints, as they cast their crowns before the throne, we should hear as the universal chorus from every lip, '*Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.*'"—*Barton Bouchier.*

Closet Promise.—The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—Psalm xxvii. 1.

Is God for me? I fear not, though all against
me rise!
When I call on Christ my Saviour, the host of
evil flies.

My Friend, the Lord Almighty, and He who
loves me—God!
What enemy shall harm me, though coming as
a flood? —*Paul Gerhardt.*

MONDAY.

THE CHRISTIAN'S RULE OF CONDUCT.—I Cor. x. 14–33.

14 Wherefore, my dearly beloved, flee from
idolatry.

15 I speak as to wise men; judge ye what I
say.

16 The cup of blessing which we bless, is it
not the communion of the blood of Christ?
The bread which we break, is it not the com-
munion of the body of Christ?

17 For we *being* many are one bread, and

one body: for we are all partakers of that one
bread.

18 Behold Israel after the flesh: are not
they which eat of the sacrifices partakers of the
altar?

19 What say I then? that the idol is any
thing, or that which is offered in sacrifice to
idols is any thing?

20 But *I say*, that the things which the Gen-

times sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils : ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy ? are we stronger than he ?

23 All things are lawful for me, but all things are not expedient : all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake :

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go ; whatsoever

is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake : for the earth is the Lord's, and the fulness thereof :

29 Conscience, I say, not thine own, but of the other : for why is my liberty judged of another *man's* conscience ?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks ?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God :

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

In verse 31 of this chapter we have "The Christian's Rule of Conduct." "Everything *honors* God when it is done for His *sake* ; everything *dishonors* Him when any ultimate end is proposed beside His glory."—*Quesnel*.

"All the water is waste that runs beside the mill ; so all thy thoughts and words are waste which are not to the glory of God. A bee will not sit on a flower where no honey can be sucked ; neither should the Christian engage in anything but for his soul's good and God's honor."—*Gurnall*.

"You need not go out of your house, or shop, or profession, to do good. . . . Let no one believe that he is far from the gate of heaven who has the opportunities of the household. It is the best place in the world ; and I do not think that any woman, mother or sister, who spends her life at home ministering to the wants of the loved ones there, has any occasion to envy those who sit upon thrones and occupy positions of influence. It is a sublime sphere. To provide for the family ; to prepare their clothes ; to watch over the little ones ; to perform the duties which belong to domestic life, and to do it patiently and humbly, for the sake of Christ and in the spirit of benevolence, is glorious."—*H. W. Beecher*.

Closet Promise.—If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you.—John xv. 7.

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with Him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus as when he is awake and working for Jesus. O, it is a very sweet thing to have one's mind just resting there!—*Rev. J. Hudson Taylor*.

TUESDAY.

THE FIERY FURNACE.—Dan. iii. 13-30.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sack-but, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding

hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Nebuchadnezzar, the idolatrous king of Babylon, made a great image of gold, which was set up in a plain of Dura. All the people were commanded to fall down and worship it. The three Hebrew children refused to do so. For this refusal they were cast into the fire; but they remain unhurt by it. Five things astonished the king as he looked on: 1. That there were four in the furnace, when they had only cast three into it. 2. That they were "loose." 3. That they were walking in the midst of the fire. 4. That they

were unhurt. 5. The appearance of the fourth. He likens the form of the fourth to "the Son of God," or, more literally, to "a son of God."

Matthew Henry says: "A man has only so much religion as he can show in times of trouble."

"They came out as they went in—except their bonds. How often in some furnace of affliction God strikes *them* off! Their bodies were unhurt—their skin not even blistered. Their hair was unsinged, their garments not scorched, and even the smell of fire had not passed upon them. And that is the way that Christians should come out of all furnace trials—liberated from their bonds, but untouched by the flames. And we are glad to say that there are some whom we personally know of whom that is true. They have been in the very midst of the furnace, walking, as it were, on burning coals, and yet, so sweet and radiant are their countenances now, no one would suppose that they had ever known what it is to be in sore affliction."

Closet Promise.—The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him.—Nahum i. 7.

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper: As God will!
And in His hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
In His own fair shape to beat it
With His great hammer, blow on blow;
And yet I whisper: As God will!
And at His heaviest blows hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er heats it,
And lets it cool and makes it glow;

And yet I whisper: As God will!
And in His mighty hand hold still.

Why should I murmur? For the sorrow
Thus only longer-lived would be;
Its end may come, and will, to-morrow,
When God has done His work in me;
So I say, trusting: As God will!
And, trusting to the end, hold still.

He kindles for my profit purely
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a master hand;
So I say, praying: As God will!
And hope in Him, and suffer still.
—From the German.

WEDNESDAY.

WELLS OF SALVATION.—Isa. xii.

1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also *is* become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name *is* exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou inhabitant of Zion; for great *is* the Holy One of Israel in the midst of thee.

A fountain, or a well, in the sacred writings, is an emblem of that which produces joy and refreshment; which sustains and cheers. The figure is often employed to denote that which supports and refreshes the soul; which sustains man when sinking from exhaustion—as the bubbling fountain or well refreshes the weary and fainting pilgrim. It is thus applied to God as an overflowing fountain, fitted to supply the wants of all His creatures; and to His plan of salvation—the sources of comfort which He has opened in the scheme of redeeming mercy to satisfy the wants of the souls of men.

The water of life is sweet and refreshing, the wells of salvation are deep and inexhaustible; but none can drink save those who *draw*. “With joy we are to draw water out of the wells of salvation. Faith is the bucket, but joy and love are the hands that move it. They are the Aaron and Hur that hold up the hands of this Moses. God does not value that man’s service who accounts not His service a privilege and a pleasure.”—*Charnock*.

Closet Promise.—The joy of the Lord is your strength.—Nehemiah viii. 10.

Bishop Bonar says, “With God for my friend, I pass through life in peace. He is all to me, and in fellowship with Him I find a joy that overshadows all that the world calls by that name.” Such is the privilege of those who accept the friendship of Him, the very essence of whose being is love. What higher joy can we conceive than such close communion with the King of kings? What service so delightful as the love-labors we perform for Him who says, “I have loved you with an everlasting love?”

Let us then come into His presence with joy. “Let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice,” remembering the word of Nehemiah, “The joy of the Lord is your strength.”

THURSDAY.

THE CHRISTIAN’S MOTIVE.—Col. iii. 17–25.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to *anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters

according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

In the lesson for to-day, in verses 17 and 23, we have stated the *great motive* which should inspire every Christian to duty.

"Have a broader conception of Christian life than that it consists in merely saying prayers, singing hymns, and talking to men about their souls. These are an important part of Christian duty frequently ; but ah ! there are a thousand other things that are essential. There is the beauty of holiness as well as the power of holiness. There is the soothing duty as well as the rousing duty. There is instruction as well as exhortation. There is preparation for future duty as well as the execution of present duty. These are all parts of one Christian character. Every man should live so broadly that day by day he shall find something to do which he wants to do, and which he does with appetite. Then other duties which are regular, which press themselves upon him, let him do because they are duties. And if he cannot do even that, and they are urgent duties, let him do them, whatever the motive may be. So he will rise higher and higher toward the true Christian plane, which is the plane of spontaneity of involuntary activity, of being and doing from the love of that which is essentially true, and beautiful and pure, and right, and good."—*H. W. Beecher.*

Closet Promise.—Let your conversation be without covetousness, and be content with such things as ye have ; for He hath said, I will never leave thee, nor forsake thee.—Heb. xiii. 5.

Dear Lord, this day I would not spend
In any other place,
For Thou dost wish me here to-day,
And resting in Thy grace
I am content.

This duty I would not exchange
For any other task ;
If only its performance please

Thee, Lord, 'tis all I ask,
I am content.

I care not what may come to me
Of earthly good or ill ;
Since where I am and what I do
Are ordered by thy will,
I am content.

—*Christine Ware.*

FRIDAY.

PARABLES ON PRAYER.—Luke xviii. 1-14.

1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint ;

2 Saying, There was in a city a judge, which feared not God, neither regarded man :

3 And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet because this widow troubleth me, I will

avenge her, lest by her continual coming she weary me.

6 Andt he Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth ?

9 And he spake this parable unto certain

which trusted in themselves that they were righteous, and despised others :

10 Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you this man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

The *first* parable (vers. 1-8) teaches *importunity* in prayer. *Incessant* importunity, in which the desire rises like a river by obstruction. The element of power is *faith*. If it be small, there is no response. If it increases by delay, and at last glows through the night as well as the day, it will exalt to the realm where it will have power with God.

"The busy mother, cumbered with many cares, hears her babe fret for a moment and then hush. It is the far away symptoms of hunger. It must be nursed, but not yet. The child soon breaks forth with stronger cry, but is diverted by some plaything, and the work of the household goes on. Now it breaks forth again, and the hurrying mother, completing some labor, says, 'Yes, my darling, in a moment.' But no; hunger is in the child's stomach; it grows to pain. He bursts into tears, and with piteous cry and uplifted hands the child will take no more neglect. A thrill goes through the mother's breast; she catches up her child, and every want is supplied. Shall not God hear and answer His own elect that cry day and night unto Him?"—*H. W. Beecher*.

The *second* parable (vers. 9-14) teaches *whom the Lord receives*. The *humble* prayer the best.

"You can fill an empty jug with clear water from the spring; but it would be foolishness to bring to the spring a jug already full. The Lord has no blessing for the heart that is full of haughtiness; *that* He reserves for the heart emptied of self. It is the best filled stalk of corn that bends its head the lowliest."—*Sunday-School Times*.

Closet Promise.—While they are yet speaking, I will hear.—Isa. lxxv. 24.

Therefore the soul that begins to offer itself to Him, though overwhelmed with a sense of its own unworthiness and the meanness of its love, may yet say: Lord, I am ashamed of this gift I bring Thee; yet because Thou callest for it, such as it is, here it is. My heart and all the love I have I offer unto Thee; and had I ten thousand times more, it should all be Thine. My loving of Thee adds nothing to Thee, but it makes me happy; and

though the love and the heart I offer Thee is infinitely too little for Thee, yet there is nothing besides Thee enough for it.—*Archbishop Leighton.*

SATURDAY.

THE ROYAL WINE.—Sol. Song i.

1 The Song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth : for thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is* as ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee : the King hath brought me into his chambers : we will be glad and rejoice in thee, we will remember thy love more than wine : the upright love thee.

5 *I am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because *I am* black, because the sun hath looked upon me : my mother's children were angry with me ; they made me the keeper of the vineyards ; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon : for why should I be as one that turneth aside by the flocks of thy companions ?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 We will make thee borders of gold with studs of silver.

12 ¶ While the King sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well beloved unto me ; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me as a cluster of camphire in the vineyards of Engedi.

15 Behold, thou *art* fair, my love ; behold, thou *art* fair ; thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant : also our bed *is* green.

17 The beams of our house *are* cedar, and our rafters of fir.

In this chapter we have set forth the Church's love unto Christ. The song of songs is the unchanging, everlasting love of God in Christ.

"*Let him kiss me with the kisses of his mouth.*" And what are the kisses of Jesus but the manifestation of Himself to His people? Old Testament saints longed for this blessing, and New Testament believers live by the same faith in the enjoyment of it. The cause is most evident indeed, for the love of Jesus passeth knowledge. Shall we not then join in this sweet Scripture, and say, as the Church did : "Let Jesus kiss me with the kisses of his mouth?" Oh, then, with the Church, let us cry out as she did : "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon : for why should I be as one that turneth aside by the flocks of thy companions?" "*Thy love is better than wine.*" "Wine is the symbol of earthly joy ; and who that has had but one sip of the love of Christ does not know this 'royal wine,' this true 'wine of the kingdom,' to be better than the best joy that the world can give? How much more, then, when deeper and fuller draughts are the daily portion, as we 'follow on to know' the love 'which passeth knowledge!' It is the

privilege not of a favored few, but of 'all saints,' to comprehend something of what is incomprehensible."—*F. R. Havergal.*

Closet Promise.—I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord.—Hos. ii. 19.

The Master said, "Thou gavest me no kiss."
Was e'er reproof more tender than was this
To the self-righteous Simon in his pride,
For act of common courtesy denied?
"But lo, this woman with a service sweet,
Anoints, and ceases not to kiss my feet."

No kiss! I think on many busy days,
I toil in life, amid its varied ways;
I speak to Christ, yes, many times a day;
But do not stop my weary head to lay

Upon His breast, His tender smile to greet,
And kiss my loving Saviour, as is meet.

He who to duties stern for us did bow,
Craved earthly love like this; then why not
now?

Return, my soul, and lean upon His breast,
Loving and being loved is sweetest rest.
Deem it an honor worth a life to meet,
If thou mayst only clasp and kiss His feet.

—*S. M. Parker.*

THE CHILDREN'S CORNER.

Breakfast Motto.—Open thy mouth wide, and I will fill it.—Psalm lxxxii. 10.

Weekly Proverb.—God helps them that help themselves.—*Poor Richard.*

DAILY BIBLE READING.—EMBLEMS OF JESUS.

Sunday.—Chiefest Among Ten Thousand.—Song of Solomon v. 1-16.

Monday.—The Shadow of a Great Rock.—Isaiah xxxii. 1-20.

Tuesday.—As a Mediator.—Hebrews xii. 18-29.

Wednesday.—As a Physician.—Luke v. 27-39.

Thursday.—As a Prophet.—Luke xxiv. 13-53.

Friday.—As a King.—John xii. 1-19.

Saturday.—As the Tree of Life.—Revelation xxii. 1-21.

THE CLOSE-FISTED ECONOMIST.

Dick and Edward and little Joe
Sat in a corner in a row;
They saw their patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in;
They saw the quiver of lip and chin,

And then with wrath he could not smother
Outspoke the youngest, frailest brother:
"You talk of savin' wood an' ile,
An' tea an' sugar all the while,
But you never talk of saving mother!"

—*Selected.*

Do that which is honest.—2 Cor. xiii. 7.

A gentleman jumping from an omnibus in New York lost his pocket-

book. In a little while he discovered his loss, and hastily returned, inquiring of every one he met if a pocket-book had been found. Meeting a little girl of ten years of age he made the same inquiry. She asked, "What kind of a pocket-book?" He described it. Then unfolding her apron, "Is this it?" "Yes, that is mine; come into this store with me." The gentleman examined the papers. "That is all right," said he; "fifteen notes of a thousand dollars each. Take this note of a thousand dollars as a reward for your honesty." "No," said the little girl, "I cannot take it. I have been taught in Sunday-school not to keep what is not mine, and my parents would think I had stolen it." "Take me to your parents then!" She took him to her humble home. The gentleman not only gave the gift, but provided work for the father. Dear children, it always pays to be honest. The Rev. Dr. Sargent states that during the days of slavery, a smart, active colored boy was put up for sale. A kind master who pitied his condition went to him, and said, "If I buy you, will you be honest?" The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not." That was *true honesty*!

TWENTY-SIXTH WEEK.

PEARL TEXT.—Hitherto have ye asked nothing in My name : ask, and ye shall receive, that your joy may be full.—John xvi. 24.

Reality! Reality!
Lord Jesus Christ, Thou art to me.
From the spectral mists and driving clouds,
From the shifting shadows and phantom crowds,
From unreal words and unreal lives,

Where truth with falsehood freely strives,
From the passings away, the chance and change,
Flickerings—vanishings—swift and strange,
I turn to my glorious rest in Thee,
Who art the grand Reality. —*Selected.*

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.—Flavel.

Every step toward Christ kills a doubt. Every thought, word and deed for Him carries you away from discouragement.—*T. L. Cuyler.*

When you are reading a book in a dark room, and come to a difficult part, you take it to a window and get more light. So take your Bible to Christ.—*McCheyne.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

A SABBATH SONG.—Psalms xcii.

1 *It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High :*

2 *To shew forth thy lovingkindness in the morning, and thy faithfulness every night,*

3 *Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.*

4 *For thou, O LORD, hast made me glad through thy work : I will triumph in the works of thy hands.*

5 *O LORD, how great are thy works ! and thy thoughts are very deep.*

6 *A brutish man knoweth not ; neither doth a fool understand this.*

7 *When the wicked spring as the grass, and when all the workers of iniquity do flourish ; it is that they shall be destroyed for ever :*

8 *But thou, LORD, art most high for evermore.*

9 *For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish ; all the workers of iniquity shall be scattered.*

10 *But my horn shalt thou exalt like the horn of a unicorn : I shall be anointed with fresh oil.*

11 *Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.*

12 *The righteous shall flourish like the palm tree : he shall grow like a cedar in Lebanon.*

13 *Those that be planted in the house of the LORD shall flourish in the courts of our God.*

14 *They shall still bring forth fruit in old age ; they shall be fat and flourishing ;*

15 *To shew that the LORD is upright : he is my rock, and there is no unrighteousness in him.*

This Psalm was intended to be sung upon the day of rest. The subject is the praise of God ; “praise is Sabbatic work, the joyful occupation of resting hearts. In the church of Christ, at this hour, no psalm is more frequently sung upon the Lord’s day than this. The delightful version of Dr.

Watts, beginning with the line, "Sweet is the work, my God, my King," is familiar to us all.

"Our personal experience has confirmed us in the belief that it is good to sing unto the Lord; we have often felt like Luther when he said, 'Come, let us sing a psalm, and drive away the devil.'"—*C. H. Spurgeon*.

"*To show forth thy lovingkindness in the morning.*" The day should begin with praise: no hour is too early for holy song. "*And thy faithfulness every night.*" No hour is too late for praise; the end of the day must not be the end of gratitude. "*Every night.*" Clouded or clear, moonlit or dark, calm or tempestuous. As thou wouldst have God prosper thy labor in the day, and sweeten thy rest in the night, clasp them both together with thy morning and evening devotions.

Closet Promise.—Thou shalt compass me about with songs of deliverance.—Psalm xxxii. 7.

Then shall thy tossing soul find anchorage
And steadfast peace;
Thy love shall rest in His; thy weary doubts
Forever cease.

Christ and His love shall be thy blessed all
Forevermore!
Christ and His peace shall keep thy troubled soul
Forevermore. —*Horatio Bonar*.

MONDAY.

A ROYAL PROCESSION.—Matt. xxi. 1-17.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

"Christ's triumphal entrance into Jerusalem is one of the most noted scenes

in gospel story. It is a sun-burst in the life of the Son of man. It is a typical coronation. It is a foregleam of that coming day when Jesus shall be enthroned by the voice of the universe."—*David Gregg*.

By thus riding through the streets in state Christ claimed to be a king. This claim had been kept in the background till now; but in the hour of deep humiliation He makes an open claim. He was a spiritual king, therefore He went not to the palace temporal, but to the palace spiritual; He rides to the temple.

"*Enthusiasm in religion*. There was feeling and thrill and deep life and outbursting emotion in the triumphal entry of Jesus into Jerusalem, and He approved it all. I argue for the equipment of enthusiasm in the service of Christ. There should be a fervency of spirit that will radiate both light and heat. The faculties should be on fire. . . . Christianity loses its power when it loses its pathos. Every religion goes downward when it loses the power of exciting the highest, most intelligent, and most courageous enthusiasm."—*David Gregg*.

Closet Promise.—Unto you therefore which believe He is precious.—1 Pet. ii. 7.

"Cling to the Crucified!
His is a heart of Love,
Full as the hearts above;
Its depths of sympathy
Are all awake for thee!
His countenance is light

Even in the darkest night:
That Love shall never change,
That Light can ne'er grow dim:
Charge thou thy faithless heart
To find its all in him!
Cling to the Crucified!"

TUESDAY.

THE COMMANDMENTS.—Ex. xx. 1-17.

1 And God spake all these words, saying,
2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

The Decalogue stands alone as God's *manuscript*. Of it, it is said, "And the Lord gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, *written with the finger of God.*" It is this fact which exalts the Decalogue to the very highest rank of all recorded truth. We cannot restrict its application to a single people, a single locality or a single age.

"Turn and listen to the simple universal rule given by our Lord, the rule which all can understand and all can accept—Keep the Commandments. If thou wouldst enter into life, if thou wouldst know the good, you need not hurry about the world after this rabbi, and you need not hunt up the secret in the baffling masses of wrangling philosophers; you need not run to and fro and waste yourself with trouble and anxiety, in terror lest you should have missed the true receipt or taken the wrong training; you need not lose yourself in endless disputes and inquiries. No, it is all perfectly plain how it is to be done.

"There is no royal road peculiar to the privileged, no doubt about it which can entitle you to defer it to to-morrow. Why ask concerning the good as if it were a curious riddle which lacked an answer? If thou wouldst enter into life there is one receipt, and that is open to you and to all—Keep the Commandments. The Commandments! They are points at which the will of man closes with the will of God. They are the moments at which this fusion occurs.

"The Commandments express the very nature and character which constitute the enormous goodness of Him who is the only good, and in keeping them we come into touch with Him; we are made one with Him! they embody the temper in which communion takes place. Whenever we loyally keep a commandment then our will is God's will, and we unite with the good and become one."—*Canon Scott-Holland*.

Closet Promise.—Great peace have they which love Thy law.—Psalm cxix. 165.

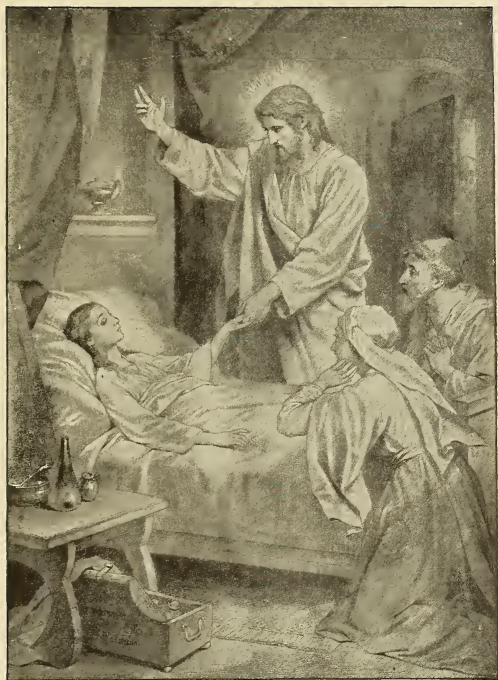
When Thy will shall be my will, there shall be no more sea; when I have received Thee into the ship, I shall touch the summits of Ararat.—*George Matthewson*.

WEDNESDAY.

DECEITFULNESS OF THE HEART.—Jer. xvii. 5-14.

5 ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall



RAISING THE DAUGHTER OF JAIRUS.

And straightway the damsel arose, and walked.—*Mark* v. 42.



inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart is deceitful above all things, and desperately wicked: who can know it?

10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

“ ‘The heart is a grand imposter.’ It is like a cheating tradesman, which will put one off with bad wares; the heart will put a man off with seeming grace, instead of saving. A tear or two shed is repentance, a few lazy desires is faith; blue and red flowers that grow among the corn look like good flowers, but they are but beautiful weeds. The foolish virgins’ lamps looked as if they had oil in them, but they had none. Therefore to prevent a cheat, that we may not take false grace instead of true, we had need make a thorough disquisition and search of our hearts.”—*Watson*.

“There is enough tinder in the heart of the best men in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. There is enough corruption, depravity, and wickedness in the heart of the most holy man that is now alive to damn his soul to all eternity, if free and sovereign grace does not prevent. O Christian! thou hast need to pray.”—*C. H. Spurgeon*.

Closet Promise.—He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.—*Micah vii. 19.*

O Lord God gracious and merciful, give us, I entreat Thee, a humble trust in Thy mercy, and suffer not our heart to fail us. Though our sins be seven, though our sins be seventy times seven, though our sins be more in number than the hairs of our head, yet give us grace in loving penitence to cast ourselves down into the depth of Thy compassion. Let us fall into the hand of the Lord. Amen.—*C. G. Rossetti*.

THURSDAY.

A CHRIST-LIKE MIND.—Phil. ii. 1-16.

1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let nothing be done* through strife or vain-glory; but in lowliness of mind let each esteem others better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted

him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

The key-note of this lesson is verse 5. To be a Christian is to be in our sphere what Christ was in His sphere. He circumscribed Himself, bowed down to the captivity of the human flesh, and submitted to the hated death of the cross; and He says, "As my Father hath sent me, even so send I you." He does not ask you to go to the cross, but He does ask you to take this as the idea of your life—namely, the supreme serving of others. Unless you can do this, then the offence of the cross is the same to you that it was to the Jews.

"*That ye may be blameless and harmless.*" Verse 15.—"It is not hard for a man to die for Christ, nor for his faith, nor for his party. It is ten thousand times harder to live right than to die right. It is not difficult for a man to give his life up through the chamber of death. But to give your life while you hold it—yes, and to *use* it so that it is a perpetual benefaction all through—that is hard, and that is the special Christian duty. To live in such a way that, as from the stars by night and from the sun by day, light and guidance are issuing, so from you shall proceed an influence that comforts, cheers, instructs, and alleviates the troubles and sufferings of life—this is a true following of the Lord Jesus Christ."—*H. W. Beecher.*

Closet Promise.—The meek will He guide in judgment; and the meek will He teach His way.—Psalm xxv. 9.

The wind may rend the mighty oak
Upon the mountain side;
Yet not too rudely touch the flowers
That in the forest hide.

While God doth bow the stubborn heart
With threatenings from above,
"The meek and lowly" only feel
The breathings of His love.

—*Adelaide Stout.*

FRIDAY.

DAVID'S BLESSED MAN.—Psalm i.

1 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

"This Psalm carries blessedness in the frontispiece; it begins where we all hope to end: it may well be called a Christian's Guide, for it discovers the quicksands where the wicked sink down in perdition, and the firm ground on which the saints tread to glory."—*Thomas Watson's Saints' Spiritual Delight.*

"Where the word *blessed* is hung out as a sign, we may be sure that we shall find a godly man within."—*Sir Richard Baker.*

This Psalm naturally divides itself into three parts:

1. *The righteous man happy in his disposition.* Verses 1 and 2.—He is a man who "walketh not in the counsel of the ungodly." To him the ways of piety are paths of peace and pleasantness. "Nor standeth in the way of sinners." His company is of a choicer sort than it was. "Nor sitteth in the seat of the scornful." He finds no rest in the atheist's scoffings. "His delight is in the law of the Lord." "He is not *under* the law as a curse and condemnation, but he is *in* it, and he delights to be in it as his rule of life; he delights, moreover, to meditate in it, to read it *by day*, and think upon it *by night*."—*C. H. Spurgeon.*

2. *The righteous man happy in his course of life.* Verses 3 and 4.—A healthy tree is always "extending its roots, increasing its woody fibres, circulating its nutritive juices, putting forth fruit-buds, blossoms, leaves, or fruit; and all these operations go on, in a healthy tree, in their proper seasons. So the godly man; he is ever taking deeper root, growing stronger in the grace he has already received, increasing in heavenly desires, and, under the continual influence of the Divine Spirit, forming those purposes from which much fruit to the glory and praise of God shall be produced."—*Adam Clarke.*

3. *The righteous man happy in his end.* Verses 5 and 6.—“The righteous carves his name upon the rock, but the wicked writes his remembrance in the sand.”—*C. H. Spurgeon.*

Closet Promise.—And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psalm i. 2, 3.

The wind that blows can never kill
The tree God plants;
It bloweth east; it bloweth west;
The tender leaves have little rest,
But any wind that blows is best.

The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good-will
Meets all its wants.

—*Lillie E. Barr.*

SATURDAY.

A COMPASSIONATE SAVIOUR.—Luke vii. 11–18.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

What a precious lesson is this for widowed and bereaved mothers! This woman was mourning for the death of her only son—and that was sorrow enough. But before this she had parted with her husband. When her son died the last stay of her life had been taken away from her—the last light extinguished in her dwelling. Her home now would be entirely empty when she returned. Poor heart!—how little she dreamed that there could be consolation for desolation so utter—that for her there could be “the oil of joy for mourning, the garment of praise for the spirit of heaviness!”

“I have learned more of experimental religion since my little boy died than in all my life before.”—*Selected.*

Such were the works of our Saviour's earthly ministry; and it is of no little moment that we enter fully into their significance.

“He meets us bearing forth our dead hopes through the city's gate; He meets us when our hearts are faint and weary; when we feel the emptiness of all with which this world has sought to cheat our earnest longings for the great, the real, and the true. He stands beside the bier, He bids us

weep no more, He stops our mourning steps; the dead hear Him; hopes of youth, aspirations of heart, dreams of purity, of reality, of high service, with which once our spirits kept glad company, but which had withered, and sunk, and died, as the hot and scorching sun of common life arose upon us—these revive; they sit up; they begin to speak; they find a voice; they turn to Him, and He gives them back to us, and bids us cherish them for Him. On Him, then, may our affections fix. On Him, the Healer, the Restorer of humanity, may our hearts learn to lean the secret burden of their being.”—*Bishop Samuel Wilberforce.*

Closet Promise.—Who giveth songs in the night.—Job xxxv. 10.

The Rev. M. D. Hoge, D. D., relates the following incident:

“Once I made a visit to a young person in this city who had long been a sufferer from a disease which caused her unspeakable pain. Her kind physician stood by her with tears in his eyes, but could give her only temporary relief. After he left I tried to say a few soothing, comforting words to her, and she said:

“‘Yes, I suffer great pain. I often lay awake all night, unable to sleep because of it, but I have one compensation.’

“‘One compensation?’ I asked. ‘What is that?’

“Said she: ‘It is this: Often, when I cannot close my eyes in sleep, I have such a sense of God’s loving and reconciling presence all about me that I have learned what Job means when he talks about songs in the night.’”

THE CHILDREN’S CORNER.

Breakfast Motto.—Thou preparest a table before me in the presence of mine enemies.—Psalm xxiii. 5.

Weekly Proverb.—The darkest hour is that before the dawn.—*English.*

DAILY BIBLE READING.—WHAT THE BIBLE IS LIKE.

Sunday.—A Lamp, a Light.—Psalm cxix. 105-112.

Monday.—A Fire, a Hammer.—Jer. xxiii. 23-40.

Tuesday.—A Sword.—Eph. vi. 1-24.

Wednesday.—A Graft.—James i. 1-21.

Thursday.—A Glass Mirror.—James i. 22-27.

Friday.—Pure Milk.—1 Pet. ii. 1-10.

Saturday.—Food for the Soul.—Jer. xv. 15-21.

HE KISSES HIS MOTHER.

That boy will do to depend on;
 I hold that this is true—
 From lads in love with their mothers
 Our bravest heroes grew.

Earth's grandest hearts have been loving hearts
 Since time the earth began;
 And the boy who kisses his mother
 Is every inch a man. —Selected.

Remember the Sabbath day, to keep it holy.—Ex. xx. 8.

Do you know what the word *Sabbath* means? It means *rest*. The Sabbath day is the day of rest. And we are commanded "to keep it holy." What does that mean? First, it means, *We must stop working*. All stores should be closed; all factories stopped; all labor cease. But is it not right to do some kinds of work on Sunday? Certainly; it is right to *do good* on the Sabbath day. Works of mercy and works of necessity may be done. But all other works must be stopped. It is not enough, however, merely to stop working. Suppose a man stops working, but spends the day in visiting among his friends; is that keeping the Sabbath? No. Suppose he stays at home, and reads newspapers; is that keeping the Sabbath? No. If a company of boys go out and romp in the woods, or fly their kites, or play marbles; or, if a company of girls get their dolls out, and dress, and undress them, they are not working; but are they keeping the Sabbath? Not at all. It is not enough simply to stop work. In the second place, *We must spend the day in worshipping God, and learning and thinking about Him*. It is *His* day. It is set apart for Him. He gives us six days to play and work; and we ought not to take the seventh day also, which is the Lord's.



WHERE THEY CRUCIFIED HIM.

“WHERE THEY CRUCIFIED HIM.”

You will remember that the place where they crucified Jesus was named Calvary, which was outside the walls of Jerusalem. When they came to Calvary the soldiers nailed Jesus to the cross. All He said while they were thus nailing Him were the words, “Father, forgive them; for they know not what they do!” That was the great pain he bore to save us. In the picture you can see the city of Jerusalem, with its great wall around it. In the foreground is the little hill Calvary. They have taken down the cross on which Jesus died. Two little children are examining the cruel nail with which they pierced His feet. A man is rolling up the tablet, which was nailed over the head of the blessed Lord, on which were the words, “JESUS OF NAZARETH THE KING OF THE JEWS.”

I hope all who read these words and look upon this sad picture will learn that wonderful hymn of Isaac Watts:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

TWENTY-SEVENTH WEEK.

PEARL TEXT.—I must work the works of Him that sent Me, while it is day : the night cometh, when no man can work.—John ix. 4.

Slow pass our days in childhood—every day
Seems like a century ; rapidly they glide

In manhood ; and in life's decline they fly.
—W. C. Bryant.

Always be in haste, but never in a hurry.—*Wesley's Maxim.*

Hurry is the mark of a weak mind : despatch, of a strong one.—*Selected.*

The late Emperor William said in his last days : “ I have no time to be tired.” Since time for all of us is so short, Christians should be energetic with holy haste.—*Selected.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE SUFFERING SAVIOUR.—Isa. liii.

1 Who hath believed our report ? and to whom is the arm of the Lord revealed ?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed.

6 All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities :

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

Marvelous condescension—Christ took our place ! The sinless assumed the punishment of the sinful ; the just died for the unjust ; the Holy One gave His life for the guilty. And he did this “ that He might bring us to God.”

“ It seems too costly for Him who is the Prince of life and glory to let His

fair limbs be tortured in agony; that the hands which carried mercies should be pierced with accursed nails; that the temples that were always clothed with love should have cruel thorns driven through them! It appears too much! Oh! weep, Christian, and let our sorrow rise. Is not the price all too great, that your Beloved should for you resign *Himself*?"—C. H. Spurgeon.

"We may paint the outward appearance of Christ's sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing His sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which He but tasted, but not the cup of wrath, which He drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking His Son, that He might never forsake us who were His enemies."—F. Maclaurin.

Closet Promise.—If we suffer, we shall also reign with him.—2 Tim. ii. 12.

"Disciple, oh, be not afraid,
I only prove thy trust;
Perfect *through suffering* I am made,
And so my followers must:
'Tis thus my power and glory shine,
And thus I prove thy love and mine.

Gold in the furnace thou dost try,
And so do I try thee:
Renew, refine, and purify,
To live and reign with me—
A polished, pure, and perfect gem,
A diamond for my diadem."

MONDAY.

A THANKSGIVING PSALM.—Psalm lxx.

1 Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness; and the little hills rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

This is one of the most delightful hymns in any language.

"David sings of the glory of God in his church, and in the fields of nature: here is the song both of grace and providence. It may be that he intended hereby to commemorate a remarkably plentiful harvest, or to compose a harvest hymn for all ages."—*C. H. Spurgeon.*

"Coming after the previous sad Psalms, it seems like the morning after the darkness of night. There is a dewy freshness about it, and from the ninth verse to the end there is a sweet succession of landscape pictures that reminds one of the loveliness of spring; and truly it is a description, in natural figures, of that happy state of men's minds which will be the result of the 'Day-Spring's' visiting us from on high.'"—*O. Prescott Hiller.*

It is to be feared that we do not enough recognize God as the great Master-cultivator. "Our harvest-homes are times of rejoicing too, but I would that our tillers and reapers of the soil would as piously refer all to God as the Psalmist did. '*Thou waterest the earth, Thou greatly enrichest it, Thou preparest the corn, Thou waterest the ridges, Thou settlest the furrows, Thou makest it soft with showers, Thou blessest the springing thereof, Thou crownest the year with Thy goodness.*' Not one word of man, of man's skill, or of man's labor, not one thought of self. How different from him whose grounds brought forth abundantly, and whose only thought was, 'I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.'"—*Barton Bouchier.*

Closet Promise.—I am the Lord, I change not.—Mal. iii. 6.

Be still, my soul, be still!

Unquiet is the world without.

All strife and fickleness and doubt
Seek thou the steadfast will!

One home, one haven, alone

There is; one sacred resting-place,

The everlasting truth and grace
Of the unchanging One.

Here is the blessed balm,

Each pain to soothe, each wound to heal,

And to the ruffled spirit seal
The everlasting calm.

To the one stormless clime

My waysore feet still hourly bend

This brief unrest of earth to end,
This fever-dream of time!

Give rest, my God, within,

'Mid strifes and dark uncertainties,

The tumults and the vanities,
The passion and the sin.

Speak Thou, and winds shall cease;

The life-long storm is o'er,

I rest upon the shore,
Where breathes the balm of peace.

—*Selected.*

TUESDAY.

BOUNTIFUL GIVING.—2 Cor. ix. 6-15.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.



RAISING THE WIDOW'S SON.

And He said, Young man, I say unto thee, Arise.—*Luke vii. 14.*

8 And God *is* able to make all grace abound toward you ; that ye, always having all sufficiency in all *things*, may abound to every good work :

9 (As it is written, He hath dispersed abroad ; he hath given to the poor ; his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness :)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God ;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men* ;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

God delights in what flows liberally from a loving heart.

"God gives us what we have, not so much that we may have it, but that we may do good. Everything in life, even the best-earned rewards, are seeds sown for a future harvest."—*Bengel*.

It was verse 8 which induced Francke to build the Orphan's House at Halle. In order to procure means to assist the poor of Halle, Francke placed a charity-box at the door of his own house inscribed with 1 John iii. 17 and 2 Cor. ix. 7. One day (about Easter, 1695) on opening this box he found a sum so much larger than he had before been able to devote at one time to works of charity that he resolved immediately to found a free school for poor children.

"God can bestow upon us abundantly, not only the grace which makes us rejoice in the Lord, and so prepares us to give with joyful hearts (chap. viii. 2), but the grace which bestows on us that abundance of earthly blessings and that prosperity which enables us to give so liberally."—*Besser*.

There is "*always an all-sufficiency in all things*" for God's children who give *bountifully* and *cheerfully*.

Closet Promise.—Who crowneth thee with lovingkindness and tender mercies.—Psalm ciii. 4.

It is just as easy to cultivate the acquaintance of our mercies as of our miseries, and it is a great deal pleasanter for your enjoyment, just as it is much more pleasant to be introduced to friends than to enemies.

Oh, that we could always think of God as we do of a friend, as of One who loves us even more than the best of our friends—aye, who loves us better than we love ourselves !

WEDNESDAY.

THE MINISTRY OF JOHN THE BAPTIST.—Luke iii. 1-22.

1 Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He

that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

"And the people asked him, saying, What shall we do then?" John's answer is significant (verses 11-14).

"Our worldly occupations and our religious life are only two names for one thing. They are parts of our life, and never should be separated. Our daily business should be a part of our daily religion, and our daily religion should also be a part of our daily business. We never should antagonize them in our thoughts. The spiritual element is to the practical what the dew, and rain, and sunlight are to the growing field of corn. In the closet we cleanse and inspire the soul, but in our business we use that strength which we have gained by this inspiring and cleansing. Our whole life is a religious life."—*H. W. Beecher.*

Though none were worthy to stoop down and unloose the latchets of the

shoes of Christ, yet He stooped down and loosed the latchets of the shoes of humanity. He took upon Himself the form of a servant, and came, not to be ministered unto, but to minister.

Closet Promise.—He that believeth shall not make haste.—Isaiah xxviii. 16.

A prayer by Jeremy Taylor: "Bless me, gracious God, in my calling, to such purposes as Thou shalt choose for me, or employ me in; relieve me in all my sadnesses; make my bed in my sickness; give me patience in my sorrows, confidence in Thee, and grace to call upon Thee in all temptations. Oh, be Thou my guide in all my actions; my protector in all dangers; give me a healthful body and a clear understanding; a sanctified and just, a charitable and humble, a religious and contented spirit; let not my life be miserable and wretched; nor my name stained with sin and shame; nor my condition lifted up to a tempting and dangerous fortune; but let my condition be blessed, my conversation useful to my neighbors, and pleasing to Thee; that, when my body shall lie down in its bed of darkness, my soul may pass into the regions of light, and live with Thee for ever, through Jesus Christ. Amen."

THURSDAY.

THE VALLEY OF DRY BONES.—Ezek. xxxvii. 1-10.

1 The hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and lo, they were very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with

skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Strange audience-room, a valley of graves; strange audience, a host of bleaching skeletons! But the prophet is obedient, and rings out the divine message in the solitude of the charnel house."—*Rev. E. S. Atwood.*

So a great many ministers and Sunday-school teachers, God's prophets of to-day, speak to audiences apparently almost as hopeless, and certainly

as unresponsive. What have they to encourage them? Nothing, only that the Lord has commanded them to speak. And is not that encouragement enough? With the faith of the prophet still let the words of God ring out. Ere long there will be a shaking among the dry bones. God rewards those who unquestioningly obey Him. So Ezekiel found; for, as he prophesied, he began to see the effects of his words. In his case, at least, God did not keep him waiting. Immediately he began to see the marvels of resurrection. Perhaps all of us do not speak with his faith. There are some who say: "Yet four months, and *then* cometh harvest."

With God nothing is impossible. No matter how far beyond restoration men may seem, He can bring them back, and give to them a new life. No matter how discouraging it may seem, it is our duty to proclaim God's word. If we sow the seed, He will take care of the harvest.

Closet Promise.—I am the Lord that healeth thee.—Exod. xv. 26.

The healing of the seamless dress
Is by our beds of pain;

We touch Him in life's throng and press,
And we are whole again.

—John G. Whittier.

FRIDAY.

PRAYER OF HOPE IN AFFLICTION.—Psalm xxxi.

1 In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear

to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave.

18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD : for he hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes : nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints : for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

This Psalm refers to a period in David's life when lying lips spread a thousand malicious rumors against him. "The psalmist in dire affliction appeals to his God for help with much confidence and holy importunity, and ere long finds his mind so strengthened that he magnifies the Lord for his great goodness."

The nineteenth and twentieth verses show a wonderful reach of faith. Truly the life of faith is a miracle. "When faith led David to his God, she set him singing at once." In the former clause of the nineteenth verse, God's goodness is said to be *laid up*; in the latter to be *wrought*. "Goodness is laid up in the promise, wrought in the performance; and that goodness which is laid up is wrought for them that trust in God; and thus, as God's faithfulness engageth us to believe, so our faith, as it were, engageth God's faithfulness to perform the promise."—*Nathanael Hardy*.

"Thou shalt keep them secretly in a pavilion from the strife of tongues." This our beloved God does secretly, so that no human eyes may or can see, and the ungodly do not know that a believer is, in God, and in the presence of God, so well protected, that no reproach or contempt, and no quarrelsome tongues can do him harm."—*Arndt*.

Closet Promise.—Behold, happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty : for He maketh sore, and bindeth up : He woundeth, and His hands make whole.—Job v. 17, 18.

Only this I know, I tell Him all my doubts, and griefs, and fears ;

Oh, how patiently He listens, and my drooping soul He cheers !

Do you think He ne'er reproves me ? What a false friend He would be,

If He never, never told me of the sins which He must see !

Do you think that I could love Him half so well, or as I ought,

If He did not tell me plainly of each sinful deed and thought ?

No ! He is very faithful, and that makes me trust Him more ;

For I know that He *does* love me, though He wounds me very sore.

—*Ellen Lakshnie Goreh*.

SATURDAY.

WALKING IN CHRIST.—I John ii. 1-17.

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we

have an advocate with the Father, Jesus Christ the righteous :

2 And he is the propitiation for our sins : and

not for ours only, but also for *the sins of the whole world*.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that *are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

In this chapter John tells us that rightly to know God is to *keep His commandments, to love our brethren, and not to love the world*. The keyword of the whole chapter is "*ought*" (verse 6). If we be Christians, then we *ought* in our measure as redeemed men to live as He lived.

"It is not His walking on the sea, but His every-day walk we are called to imitate."—*Luther*.

"Would I know whether I know God, I must not examine my knowledge but my walk; and would I know whether thou knowest God, I do not ask that which thy mouth may have to say of Him, but that which thy life does testify of him."—*Besser*.

"Enoch '*walked* with God;' it is not taking a step or two in a way which denominates a man a *walker*, but a continued motion. . . . A Christian may stumble, nay, he may fall, but he gets up and walks on in the way of God's commandments; the bent of his heart is right, and the scope of his life is straight, and hence he is deemed sincere."—*Swinnoek*.

Closet Promise.—He leadeth me in the paths of righteousness, for His name's sake.—Psalm xxiii. 3.

"The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim;

To close my weary, aching eyes,
And follow Him.
Through many a thorny path he leads
My tired feet;
Through many a path of tears I go,
But it is sweet

To know that He is close to me,
My God, my Guide.
He leadeth me, and so I walk,
Quite satisfied.

To my blind eyes, He may reveal
No light at all;
But while I lean on His strong arm
I cannot fall."

THE CHILDREN'S CORNER.

Breakfast Motto.—Blessed be the Lord, who daily loadeth us with benefits.—Psalm lxxviii. 19.

Weekly Proverb.—Be always ashamed to catch thyself idle.—*Poor Richard.*

DAILY BIBLE READING.—SEVEN DAILY THINGS.

Sunday.—Daily Bread.—Matt. vi. 9-18.

Monday.—Daily Cross.—Luke ix. 18-27.

Tuesday.—Daily Increase in the Church.—Acts xvi. 1-15.

Wednesday.—Daily Searching of the Scriptures.—Acts xvii. 1-15.

Thursday.—Daily Dying.—1 Cor. xv. 1-34.

Friday.—Daily Exhorting.—Heb. iii. 1-19.

Saturday.—Daily Watching.—Prov. viii. 1-36.

MAY AND HER PUSSY.

MAY.

Now, Pussy Gray,
Come here, I pray;
Listen to what I have to say.
Sit on the cushion at my side
And have your ribbon neatly tied.
You must not scratch, nor growl, nor bite,
And you must never steal nor fight;
But clear the house of rats and mice,
And keep your fur and whiskers nice.
The things that other pussies do
Would not be right at all for you;
You are *my* cat,
Remember that.

PUSSY.

O, Mistress May,
Your Pussy Gray
Has quite as much as you to say:
You should not scold, nor pinch, nor strike,
Nor feed me only when you like;
Nor shut me out to freeze at night,
When you are tucked up warm and tight;
But treat me always in the way
You'd like if you were Pussy Gray.
The things that other people do
Are none the nearer right for you;
I am *your* cat,
Remember that.

—*Wide-Awake.*

Hallow my Sabbaths.—Ezek. xlv. 24.

I talked last week about Sabbath-keeping—how to do it; to-day I want to talk about Sabbath-breaking. A certain infidel says that he has learned by sad experience that a curse follows those who break the Sabbath. A young man was going to be hung for murder. As he stood upon the scaffold he spoke to the crowd gathered round in this manner: "My friends, you have come to see a man die. Let me advise you to take warning by me. The beginning of my ruin was Sabbath-breaking. This led me into bad company; from bad company I went to drinking, then to stealing, and then to murder. Thus I have been brought to my present sad condition. Many

of you are young; in an especial manner let me warn you to beware of Sabbath-breaking." So I might tell you of many other cases, which show the evil that follows from breaking the Sabbath. But, my dear children, I hope wherever you go you will "keep the Sabbath." A woman told a little girl, one Sunday morning, to put on her things and take a bundle under her shawl to a lady's house. "Nobody will see it," she said. "But is it not Sunday under my shawl, aunty?" asked the child. Oh! don't forget, little ones, that Sunday belongs to all places. Wherever you are, be sure that you always "Remember the Sabbath day, to keep it holy."

BY AND BY.

There's a little mischief-maker
That is stealing half our bliss,
Sketching pictures in a dream-land
That are never seen in this;
Dashing from our lips the pleasure
Of the present while we sigh;
You may know this mischief-maker,
For his name is "By and By."

He is sitting by our hearthstone,
With his shy bewitching glance,
Whispering of the coming morrow
As the social hours advance;
Loit'ring 'mid our calm reflections,
Hiding forms of beauty nigh—
He's a smooth, deceitful fellow,
This enchanter, "By and By."

You may know him by his wincing,
By his sporting, careless air;
By his sly, obstructive presence,
That is straying everywhere;
By the trophies that he gathers
Where his sombre victims lie;
For a bold, determined fellow
Is this conquerer, "By and By."

When the call of duty haunts us,
And the present seems to be
All the time that erring mortals
Snatch from dark eternity,
Then a fairy hand seems painting
Pictures in a distant sky;
For a cunning little artist
Is this fairy, "By and By."

"By and By," the wind is singing;
"By and By," the heart replies;
But the phantom just above us,
Ere we grasp it, ever flies.
Listen not to idle charmer;
Scorn the very specious lie;
Only to the fancy liveth
This deceiver, "By and By."

—Selected.

TWENTY-EIGHTH WEEK.

PEARL TEXT.—But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James i. 4.

Thy Father reigns supreme above;
The glory of His name
Is Grace and Wisdom, Truth and Love,
His will must be the same.

And thou hast asked all joys in one,
In whispering forth "Thy will be done!"
—F. R. Havergal.

Never think that God's delays are God's denials. Hold on—hold fast—hold out.—*Selected.*

It is not in our power to bring our condition to our minds; but it is our duty to bring our minds to our condition.—*Ford.*

Christ went to heaven with many a wrong; His visage and countenance were marred more than all the sons of men. You may not be above your Master.—*Rutherford.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

CHRIST WALKING ON THE SEA.—Matt. xiv. 22–36.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter

was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

This incident teaches us very plainly that, in the time of trouble and peril, Jesus is nigh.

"It often happens that the coming of Christ to His disciples for their re-

lief is that which frightens them most, because they do not know the extent of God's wardrobe; for I think that as a king might never wear the same garment but once, in order to show his riches and magnificence, so God comes to us in all exigencies, but never twice alike. He sometimes puts on the garments of trouble; and when we are calling upon Him as though He were yet in heaven, He is walking by our side, and that from which we are praying God to deliver us is often but God Himself. Thus it is with us as with children who are terrified by their dreams in the night, and scream for their parents, until, fully waking, behold they are in their parents' arms."—*H. W. Beecher.*

"We need not fear the tempest, but only the weakness of our faith. Hence Christ does not calm the storm, but takes Peter by the hand. It is of no use to be near Christ in person, unless we be near Him by faith."—*Wordsworth.*

Closet Promise.—And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. —Mark iv. 39.

Dark was the night—the foaming deep
Raged madly round: He rose from sleep—
The Man; the God; the tempest's Lord.
He spake! obedient, trembling, awed,
Low sank the proud wave's crested head;
Far the affrighted storm-fiend fled.

We sail on life's tempestuous sea!
O Thou, whose voice wild Galilee
Heard 'bove the storm-blast, speak the word
Which oft since then the saints have heard!
May we, when tempests baffle skill,
Hear the commanding, "Peace, be still."

Speak! and the sky of sorrow's night
Is radiant with celestial light;
Speak! and the wildest waves obey,
And gently bear us on our way;
Speak! and temptation's fiercest blast
Is harmless, all its fury past.

Speak! and the very winds of death
Shall waft a more than welcome breath—
To fairer realms than heart conceives,
Or thread of happiest fancy weaves;
To worlds where evil never trod,
Bright as the diadem of God.

—*Arthur Vine Hall.*

MONDAY.

OUR KING.—Jer. xxiii. 1-8.

1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith

the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up

and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Jesus is called King. In this chapter His name is called THE LORD OUR RIGHTEOUSNESS. It is in His kingly capacity that this glorious name is given to Him. For only by "*submitting* ourselves to the Righteousness of God," can we have "the blessedness of the man unto whom God imputeth righteousness without works." There can be no compromise—it must be His only or ours only. He must be our King, or He will not be our Righteousness.

"Now who is like to this royal King crowned in Zion? When shall I get a seat for royal Majesty? If I could set Him as far above the heavens as thousand thousands of heights devised by men and angels, I should think Him too low. His love hath neither brim nor bottom; His love is like Himself: it passeth all natural understanding. I go to embrace it with my arms; but it is as if a child would take the globe of sea and land in his two short arms. Blessed and holy is His name!"—*Rutherford*.

Closet Promise.—They shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God.—Zech. xiii. 9.

The late Rev. James Allen used to pray: "O God, make me now all that Thou wouldest have me to be now; make me now all that it is possible to be now." Prayer like this, offered in full consecration and full trust, always evokes the desired response from the divine mercy.

TUESDAY.

FORGIVENESS OF SINS.—Psalm xxxii.

1 Blessed *is he* whose transgression *is* forgiven, whose sin *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him.

7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, *all ye that are* upright in heart.

"It is told of Luther that one day being asked which of all the Psalms were the best, he made answer, '*Psalmi Paulini*,' and when his friends pressed to know which these might be, he said, 'The 32d, the 51st, the 130th, and 143d. For they all teach that the forgiveness of our sins comes, without the law and without works, to the man who believes, and therefore I call them Pauline Psalms;' and David sings, 'There is forgiveness with Thee, that Thou mayest be feared;' this is just what Paul says, 'God hath concluded them all in unbelief, that He might have mercy upon all' (Rom. xi. 32)."—*Luther's Table Talk*.

"Get your sins hid. There is a covering of sin which proves a curse. Prov. xxviii. 13. 'He that covereth his sins shall not prosper;' there is a covering it by not confessing it, or which is worse, by denying it—Gehazi's covering—a covering of sin by a lie; and there is also a covering of sin by justifying ourselves in it. I have not done this thing; or, I did no evil in it. All these are evil coverings; he that thus covereth his sin shall not prosper. But there is a *blessed* covering of sin: forgiveness of sin is the hiding it out of sight, and that's the blessedness."—*Richard Allaine*.

Closet Promise.—There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Rom. viii. 1.

O my soul! is it indeed true that all thy wretchedness and guilt have been washed away "through His most precious blood?" Then, indeed, shouldst thou "rejoice and be exceeding glad."

"My soul's Restorer, let me learn
In Thy deep love to live and rest!
Let me the precious thing discern
Of which I am indeed possessed.

My treasure let me feel and see,
And let my moments as they flee
Unfold my endless life in Thee!"

WEDNESDAY.

LIVE COALS.—Isaiah vi.

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe *is* me! for I am undone;

because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 And he said, Go, and tell this people. Hear

ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without in-

habitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and *there be a great forsaking in the midst of the land.*

13 But yet in it *shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.*

Isaiah was sinful, and thought he was forever ruined—undone. Every sinner comes to that point, when he has a revelation of God's holiness. But Isaiah's extremity was God's opportunity. Then flew one of the seraphim unto him. Seraphim literally means "burning ones." The true meaning of the seraph is "to set on fire" or "burn up." Here with a live coal of the Divine fire he burned up Isaiah's sins.

Religion is a live coal—it is a life. Isaiah had the baptism of fire. He was now ready for work. If we want to work for the salvation of souls, we must have the fire. It must burn in our bones. We must love God burningly, and men the same way.

"*Here am I; send me.*" Who is this? Why, he is the same man who was crying awhile ago, 'Woe is me!' What a change regeneration makes in a man! He is anxious to do something now. . . . But stop, Isaiah, God has not told you yet *what* He wanted you to do. 'It makes no difference—Here am I; send me.' But the work may be something which you cannot do at all. 'If so, *I never would have heard the voice.* No man ever hears God's call to another. God would not call me to do impossibilities. Here am I; send me.' But stop, Isaiah, you do not know where God wants you to go; He may want to send you to the North Pole. 'I cannot help it, that is God's business. Here am I; send me.' He may want to send you into the house of your enemy, or into the most dangerous and disreputable alley in Jerusalem. You know not how great the cross. 'Here am I; send me.' Isaiah asks no questions."—*W. E. Munsey, D.D.*

Closet Promise.—The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless. Faithful is He that calleth you, who also will do it.—1 Thess. v. 23, 24.

It was no relief from temporal evils that the apostle promised. . . . No; the mercy of God might send them to the stake, or the lions; it was still His mercy, if it but kept them "unspotted from the world." It might expose them to insult, calumny, and wrong; they received it still as mercy, if it "established them in every good word and work." O brethren! how many of *you* are content with *such* faithfulness as this on the part of your

heavenly Father? Is this, indeed, the tone and tenor of your prayers?—*Wm. Archer Butler.*

THURSDAY.

“A ROARING LION.”—1 Peter v. 1-11.

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of *you* be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him be glory and dominion for ever and ever. Amen.

Unquestionably there is a personal devil, full of malignity, perversity and falsehood. He seeks his prey “as a roaring lion;” therefore, watch. He is “your adversary;” do not believe him.

“Some there are that will go from Rome to England to make proselytes; but the devil will go from one end of the world to the other, and walk from pole to pole, till he hath put a girdle about the loins of the earth, to make a man the ‘child of hell like himself.’”—*Adams.*

“Where, then, is thy strength to resist him? It cannot be in thyself, nor in thy best exertions. The devil would laugh at these, and all would be but as feathers to the breath of his temptations. Hear what the apostle saith: ‘Whom resist steadfast in the faith.’ See here, where thy strength is. Faith in Jesus is the only, and it is an infallible defence against all the fiery darts of the wicked. There is nothing that Satan dreads but the blood of the cross. There is nothing that conquers him but faith in Jesus’ blood. Tell him of the blood which cleanseth from all sin, and he will flee from thee.”—*Robert Hawker, D.D.*

Closet Promise.—The Lord knoweth how to deliver the godly out of temptation.—2 Peter ii. 9.

When we stand upon the big mountain, let us pray, Hold me up lest I fall; and when we put on our daily garments, let us ask for the anointing. It is the man who is full of joy and delight who is called upon to be watch-

ful. When all is calm with us we may expect a hurricane. It is the worst devil when we cannot see any devil, for then perhaps the rascal has got inside of us and is ready to give us a deadly stab.—*C. H. Spurgeon.*

FRIDAY.

THANKSGIVING.—Psalm cxviii.

1 O give thanks unto the LORD; for *he is* good; because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD in distress; the LORD answered me, *and set me* in a large place.

6 The LORD *is* on my side; I will not fear; what can man do unto me?

7 The LORD taketh my part with them that help me; therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man.

9 *It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about; but in the name of the LORD will I destroy them.

11 They compassed me about; yea, they compassed me about; but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns; for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall; but the LORD helped me.

14 The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in

the tabernacles of the righteous; the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore; but he hath not given me over unto death.

19 Open to me the gates of righteousness; I will go into them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee; for thou hast heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head *stone* of the corner.

23 This is the LORD's doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath shewed us light; bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee; *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

This Psalm is a song of thanksgiving to God for His kindness, faithfulness, valor, and wisdom.

"In the three exhortations, to Israel, to the house of Aaron, and to them that fear the Lord, there is a repetition of the exhortation to *say*, 'That His mercy endureth forever.' We are not only to believe, but to declare the goodness of God; truth is not to be hushed up, but proclaimed."—*C. H. Spurgeon.*

"*Now, now, now*, saith David; there be three *nows*, and all to teach us that for aught we know, it is *now* or never, to-day or not at all; we must praise God while the heart is hot, else our iron will cool. Satan hath little hope to prevail unless he can persuade us to omit our duties when the clock

strikes, and therefore his skill is to urge us to put it off till another time as fitter or better.”—*Richard Capel*.

“This is my psalm, my chosen psalm. I love them all; I love all holy Scripture, which is my consolation and my life: But this psalm is nearest my heart, and I have a peculiar right to call it mine. It has saved me from many a pressing danger, from which nor emperor, nor kings, nor sages, nor saints, could have saved me. It is my friend; dearer to me than all the honors and power of the earth. . . . But it may be objected, that this psalm is common to all; no one has a right to call it his own. Yes; but Christ is also common to all, and yet Christ is mine. I am not jealous of my property; I would divide it with the whole world. . . . And would to God that all men would claim this psalm as especially theirs! It would be the most touching quarrel, the most agreeable to God—a quarrel of union and perfect charity.”—*Martin Luther*.

Closet Promise.—It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to show forth Thy loving-kindness in the morning, and Thy faithfulness every night.—Psalm xcii. 1.

In studying the account of the manna sent to the Israelite host in the wilderness, the scholars of *Rabbi ben Jochai* once asked him “Why did not the Lord furnish enough manna to Israel for a year, all at one time?” Then the teacher said: “I will answer you with a parable. Once there was a king who had a son to whom he gave a yearly allowance, paying him the entire sum on a fixed day. It soon happened that the day on which the allowance was due was the only day in the year when the father ever saw his son. So the king changed his plan, and gave his son day by day that which sufficed for the day. And now the son visited his father every morning. Thus God dealt with Israel.”

SATURDAY.

PRIVILEGES OF THE CHRISTIAN.—Heb. xii. 18-29.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not we escape*,

if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as

of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

There is a sublime contrast in this lesson between the position or privilege of a worshipper under the Mosaic dispensation and that of a worshipper in the new kingdom of Christ. The Apostle says, "Ye are not come," as Christians, "unto the mount that might be touched;" "ye are come unto Mount Zion." Ye are not come to that sight which was so terrible that even Moses said, "I exceedingly fear and quake;" but ye are come "to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Not ye are coming, but ye are *come*. It is *present* privilege. Ye *have* come. Every true disciple affiliated with Jesus belongs to this great household.

You have come also "to an innumerable company of angels." You *have* come to them. Where? It does not matter whether you see them—they see you. It does not matter whether you recognize them. The fact that we want to bear in mind is that we are environed by them; that we move in their midst. How, where, what the philosophy is, no man can tell. The fact which we prize and lay hold of is this: that, as soon as we become Christ's, we come to the "innumerable company of angels."

Closet Promise.—Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted.—Psalm lxxxix. 15-16.

So take Joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her;
Then will she come and sing to thee,

When thou art working in the furrows; ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.

—Jean Ingelow.

THE CHILDREN'S CORNER.

Breakfast Motto.—O give thanks unto the Lord, for He is good: for His mercy endureth for ever.—Psalm cxxxvi. 1.

Weekly Proverb.—Every little makes a mickle.—*Poor Richard*.

DAILY BIBLE READING.—JESUS AND LITTLE CHILDREN.

Sunday.—The Infant Jesus.—Luke ii. 1-20.

Monday.—The Child Jesus.—Matt. ii. 1-23.

Tuesday.—The Boy Jesus.—Luke ii. 41-52.

Wednesday.—A Little Child in His Lap.—Mark ix. 33-50.

Thursday.—What He Says of Little Ones.—Matt. xviii. 10-20.

Friday.—Jesus Blesses Little Children.—Mark x. 13-16.

Saturday.—Little Ones Sing His Praises.—Matt. xxi. 1-17.

BABY'S PICTURE.

Two little shoes,
Out at the toes,
Trotting about,
Where'er mother goes.
Soiled gingham apron
Put on just now—
They *do* get so dirty
No one knows how;
Little black face,
Black each wee hand—
Been making mud pies,
And playing in sand;
Dear precious head,
Touzled and rough:
Bright laughing eyes,
Can't see enough;

This is our baby
All day.

Two little feet,
Rosy and bare;
Two chubby hands,
Folded in prayer;
Tired little head
Dark ringed with hair;
Soft baby face,
Dimpled and fair;
Starry bright eyes
Heavy with sleep;
Silvery sweet voice,
Lisping—"Father us keep,"
This is our baby
At night. —*Christian at Work.*

Search the Scriptures.—John v. 39.

Dear children, I trust you each have a Bible of your own. It is the Book of books. If you read it, and study it, and love its holy precepts, it will make you noble and honored men and women. A youth seeking for a place came to New York city, and, on inquiring at a counting-room if they wished a clerk, was told that they did not. He then spoke of the recommendations he had, one of which was from a highly respectable citizen. In turning over his carpet-bag to find his letters a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face and replied, "*I promised my mother I would read it every day, and I shall do so.*" The merchant at once took him into his service, and in due time he became a partner in the firm, most respectable and prosperous. My little friends, the Bible will be your best friend in life. It will be the guide of your youth and the staff of your old age. It will give you comfort through life; in its pages you will find solace when sick and weary, and its words will whisper hope and peace when you are dying. "Search the Scriptures."

TWENTY-NINTH WEEK.

PEARL TEXT.—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. vi. 1.

Teach me to feel another's woe,
To hide the fault I see;

That mercy I to others show,
That mercy show to me.—*Selected.*

If the sun be eclipsed one day, it attracts more attention than by its clear shining a whole year.—*Secker.*

Many persons have quickness enough to discover their faults, who have not energy enough to eradicate them.—*Mrs. H. B. Stowe.*

To reprove small faults with undue vehemence is as absurd as if a man should take a great hammer because he saw a fly on his friend's forehead.—*Selected.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

A GOSPEL WORTH DYING FOR.—Acts xx. 17-38.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Paul could not forget the friends whom he had left in Ephesus. Finding that the ship in which he was going to Jerusalem had to remain at Miletus for a few days, he sent to Ephesus and requested the elders of the church there to come to him. They gladly responded to his invitation, and when they had come he delivered to them the address which forms the subject of to-day's lesson.

"For depth of pathos and fervor of appeal it seems to me to be well-nigh unrivalled even in Holy Writ. It quivers all through with emotion. There is love in every sentence, and a tear in every tone. We cannot read it without a choking utterance and a moistened eye, and when we reach its conclusion we do not wonder that those to whom it was first addressed 'wept sore, and fell upon his neck and kissed him.'"—*W. M. Taylor, D.D.*

"All the energies of Paul's spirit were consecrated to the pursuit of one object, viz.: that he might everywhere testify to the Gospel of the grace of God, and the life he here lived was only valued by him as a means to that end. This was his mission. He had been 'put in trust with the Gospel,' and he resolved to be faithful, though it should cost him his life. All believers occupy a similar place."—*C. H. Spurgeon.*

Closet Promise.—Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of My Father I have made known unto you.—John xv. 15.

That friendship is the very life of my life, the health of my countenance, the joy of my joys. With God for my friend, I pass through life in peace. He is all to me, and in fellowship with Him I find a joy which overshadows all that the world calls by that name. With God for my friend, neither weakness nor the grave nor the judgment can alarm my soul. All is well.—*Horatius Bonar.*

MONDAY.

THE GOLDEN BOWL.—Eccles. xii.

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon,

or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they

are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

8 ¶ Vanity of vanities, saith the Preacher; *all is* vanity.

9 And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and set in* order many proverbs.

10 The Preacher sought to find out acceptable words: and *that which was written was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which are* given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for *this is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Life is a trust of sacred and infinite import. It is given us for a *purpose*, and is not to be idled or frittered away. It is brief, and yet eternal issues hang upon it.

"Old age is making haste; and there are none of us that can be young long; and many of us have already passed by our youth. Now, in the wisdom of God, the way to be happy in old age is the very way of being happy all our life. It should be borne in mind that in old age it is too late to mend; that then you must inhabit what you have built. Old age has the foundation of its joys and its sorrows laid in youth. You are building at twenty. Are you building for seventy? A man's life is not like the contiguous cells in a bee's honey-comb; it is more like the separate parts of a plant which unfolds out of itself, every part bearing relation to all that antecede. That which you do in youth is the root, and all the after parts, middle age and old age, are the branches and the fruits, whose character the root will determine."—*H. W. Beecher*.

Closet Promise.—The Lord knoweth the days of the upright.—Psalm xxxvii. 18.

The twilight falls, the night is near;
I fold my work away,
And kneel to one who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! the morning and the night,
The joy, the grief, the loss,

The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows.

And He has loved me! all my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the word.

here I lay me down to rest,
As mighty shadows fall,

And lean confiding on His breast,
Who knows and pities all.

—Selected.

TUESDAY.

PRAISE AND TRUST.—Psalm xxxiv.

1 I will bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.

3 Oh magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened; and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 Oh taste and see that the LORD is good: blessed *is* the man *that* trusteth in him.

9 Oh fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man *is he* that desireth life, and loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* high unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

This Psalm is assigned to the occasion when David, persecuted by Saul, fled to the Philistines, and being brought before Achish, was driven away by him as a madman. Of this transaction, which reflects no credit upon David's memory, we have a brief account in 1 Sam. xxi.

"Although the gratitude of the psalmist prompted him thankfully to record the goodness of the Lord in vouchsafing an undeserved deliverance, yet he weaves none of the incidents of the escape into the narrative, but dwells only on the grand fact of his being heard in the hour of peril. We may learn from his example not to parade our sins before others, as certain vain-glorious professors are wont to do who seem as proud of their sins as old Greenwich pensioners of their battles and their wounds."—C. H. Spurgeon.

The Psalm is split into two great divisions at the close of verse 10. The first ten verses are a HYMN, and the last twelve a SERMON. In verses 1 to 3, David vows to bless the Lord, and invites the praise of others; from 4 to 7, he relates his experience; and in 8, 9, 10, exhorts the godly to constancy of faith. In verses 11–14, he gives direct exhortation, and follows it up by didactic teaching from verse 15 to the close.



THE SINFUL WOMAN FORGIVEN.

And He said unto her, Thy sins are forgiven.—*Luke vii. 48.*

Closet Promise.—Behold, God is my salvation ; I will trust, and not be afraid ; for the Lord Jehovah is my strength and my song ; He also is become my salvation.—Isa. xii. 2.

One thing the psalmist did, and this we all may do. We may say : “ What time I am afraid, I will trust in Thee.” Here is our rock in a weary land ; here is the bosom upon which we may lean ; and while resting here hope bids us look forward to the time when the Spirit’s voice will recall our words and make them the instruments of awakening. There is no power equal to God’s ; no love, pity or patience like His own. Trusting in Him, we may say : “ Lord, our failure and feebleness are counted as nothing when Thy Spirit is poured out to bless and save.”

WEDNESDAY.

THE TRIUMPH OF FAITH.—Rom. viii. 18–39.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope ;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

31 What shall we then say to these things ? If God *be* for us, who *can be* against us ?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?

33 Who shall lay any thing to the charge of God’s elect ? *It is* God that justifieth.

34 Who *is* he that condemneth ? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

36 As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The true Christian must live, not in the things that he sees, and handles,

and knows, but in the things which he believes. That is what the apostle means when he says in verse 24, "*We are saved by hope.*" Blessed be the man that, when he cannot bear the present, knows how to leap out of it and revel in a bright future.

"*We know that all things work together for good to them that love God, to them who are the called according to His purpose.*" That was Paul's testimony. "Tears dropped from his eyes like rain; every single sense of his body ached with deprivation and persecution; he was looked upon as the offscouring of the world; he was beset by every conceivable mischief; yet still he cried, 'I know that all things work together for good.' How many of you have been led in the same way that Paul was? There is no other tower like the certainty of God's care. It is a fortress that cannot be mined or blown up with powder; that cannot be starved out or taken by storm; that shall remain steadfast, and that shall make us rich."—*H. W. Beecher.*

In verses 38-39, we have the *unseparated*. It is not that the force of our love to God is so great that nothing can root it up. That is not the emphasis of the passage; it is that the love of God to us is so great that none of these things will ever move that procuring cause of good in Him. "God loves us so that neither law, nor power, nor earthly experience, nor heavenly adjudications, nor any human witnesses, nor any accusing spirits, nor any thing, shall quench, or cause to glow with one diminished ray the intensity of His love."

Closet Promise.—Whoso trusteth in the Lord, happy is he.—Prov. xvi. 20.

Tired fathers, weary mothers, when is your happy day coming? Long since you expected it to dawn. It is not here yet, nor will it ever be so long as you do not determine that it shall be to-day. This failure to take comfort as you pass along life's pathway, but ever looking forward for all enjoyment of good, is throwing away the real sweets of life. You may as well attempt to store up summer sunshine to warm in winter, or bottle moonshine for cloudy nights. The real and only true way is to find in the present all the good God gives us. Our whole lives may be filled with joy if we are only willing to learn that in all good work there is profit, in all sorrow are some rays of sunshine, and in all care some compensation. Make the most of to-day.

THURSDAY.

MIGHTY TO SAVE.—Isa. lxiii. 1-9.

1 Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold:

therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that will* not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old.

There is here God's pledge that he will set Himself against our need, and supply it. "Mighty to save."

"I understand the Lord Jesus Christ to take men, not because when they are converted they are clean, but because they are willing to be taken. He takes them in all their poorness, and leanness, and irregularities, and says, 'I am willing to carry you and bear with you through your whole life if I can see that in the end my love and patience will bring you into the enjoyment of the eternal inheritance.' It is that cleansing, forgiving, enduring, remedial love of Christ Jesus that gives a man hope. When wrong rises up in me, I feel that there is something higher than that. When my sins lie in the horizon, I see also in the horizon a sun that turns all my sins into clouds of glory. It is the faithfulness of Christ, and the wonderful power of Christ's love to redeem men finally from all sin, that gives me hope and comfort. I am encouraged, not because I am good, but because I am in the hand of One who will never leave me nor forsake me. There is an amplitude, and power, and grandeur, and glory in the love of Christ, in which the poorest man, if he is only conscious of what a Master he has, can stand up and say, 'Though I be sinful, I rejoice in the Lord.'"—*H. W. Beecher.*

Closet Promise.—Mighty to save.—Isa. lxiii. i.

"Mine is a day of fear and strife,
A needy soul, a needy life,
A needy world, a needy age;
Yet, in my perilous pilgrimage,
I cast my soul on thee,

Mighty to save e'en me,
Jesus, Thou Son of God.

"To Thee I come—ah! only Thou
Canst wipe the sweat from off this brow;

Thou, only Thou, canst make me whole,
And soothe the fever of my soul;
I cast my soul on Thee,

Mighty to save e'en me,
Jesus, Thou Son of God."

FRIDAY.

THE CONTRAST IN ETERNITY.—Luke xvi. 19-31.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and

likewise Lazarus evil things : but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house :

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets ; let them hear thee.

30 And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The great truth suggested here is that by the allotments of His providence in the present world God does not distinguish between the righteous and the wicked. We must look beyond ; the difference will be clearly made at the end of the world.

"The one dwelt in magnitude of earthly fame. He touched the springs of material power. His life was full of praise and glory, but they were of a lower kind. And when he died out of his earthly estate he rose into that land where they do not take copper for gold, nor lead for silver. There he is nothing, although he was everything here. And that man whom he disdained to look at ; that man whom he despised ; that man who thought much, and loved to do good, but who was poor and of no repute, is everything there. There went up heavenward a radiant procession, amidst an outburst of song, heralding the approach of some bold conqueror, crownless and sceptreless. It was the resurrected spirit of this servant of God. He lived at the bottom here, but there he lives in eternal fame."—*H. W. Beecher.*

Are we bearing His cross ? Then Christ waits for us. Are we living in selfishness ? Then there is no road between us and God that does not break short on the gulf between earth and heaven.

Closet Promise.—When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.—Col. iii. 4.

Oh, comforting and exalting thought! that the weakest and most imperfect yet true child of God, who possessed any real faith or real love, is thus at last “glorified together with Christ”—their confessions of sin forever over; their sense of their own emptiness lost in a sense of Christ’s fulness; their ardent longings for unsullied holiness gratified as no faith or foretaste here realized, even feebly, in their hours of most pious fervor.—*Norman Macleod, D.D.*

SATURDAY.

SELF-CONSECRATION.—2 Cor. viii. 1-15.

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want; that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

The fact of *self-consecration* the apostle gives as the motive power of Macedonian liberality. God wants more than our money—He wants *ourselves*, our love. If self is consecrated, that will settle all else. What to do and what not to do will be no longer a debatable question.

Perfect consecration is the secret of the highest safety. Billy Bray quaintly said: “I resolved to be nothing; for the devil cannot *get hold of nothing*.” In a consecrated man there is nothing for Satan to appeal to—no ready response to his seductions.

“Some time ago a man came to his home, exclaiming, ‘Wife, I have made my will—I have made my will!’ His companion was startled, and inquired, ‘What do you mean, husband?’ He replied, ‘*I have been willing body, soul*

and spirit—all that I am, and all that I have, to Jesus! That was the best day's work the man had ever done. Joy divine filled his heart and house! With such sacrifices God is well pleased."—*Guide to Holiness.*

Closet Promise.—The Lord hath set apart him that is godly for Himself.—Psalm iv. 3.

It has been truly said: "Consecration is not wrapping one's self in a holy web in the sanctuary, and then coming forth after prayer and twilight meditating, and saying, 'There, I am consecrated.' Consecration is going out into the world where God is, and using every power for His glory. It is taking all advantages as trust funds—as confidential debts owed to God. It is simply dedicating one's life in its whole flow to God's service."

It would be true consecration as expressed by Madame Guyon:

"I place an offering at that shrine,
From taint and blemish clear,
Simple and pure in its design,
Of all that I hold dear.

"I yield Thee back Thy gifts again,
Thy gifts which most I prize,
Desiring only to retain
The notice of Thine eyes."

THE CHILDREN'S CORNER.

Breakfast Motto.—In everything give thanks.—1 Thess. v. 18.

Weekly Proverb.—The world is his who has patience.—*Italian.*

DAILY BIBLE READING.—BIBLE CHILDREN.

Sunday.—An Obedient Boy.—Gen. xxii. 1-19.

Monday.—The Faithful Little Sister.—Ex. ii. 1-10.

Tuesday.—The Boy-Preacher.—1 Sam. iii. 1-21.

Wednesday.—A Little Boy King.—2 Kings xxii. 1-20.

Thursday.—Only a Baby.—2 Sam. xii. 15-23.

Friday.—The Temperance Boy.—Dan. i. 1-21.

Saturday.—A Bible-Loving Boy.—2 Tim. iii. 1-17.

HELPFUL LITTLES.

I'm only a little stray sunbeam,
I can't do much, you know,
To brighten the world as I pass along,
But I'll do what I can as I go.
Perhaps some little corner
Would be darker without my light;
If that be true, it's my duty to try
And make that corner bright.

Such a wee, wee little birdie,
And my voice is not very strong;

No doubt, in a crowd of singers
You would scarcely hear my song,
For it's only a feeble effort
When I do my very best;
But if I can't sing to the wide world
I can sing for my home nest.

Just a little drop of water,
What good can one drop do?
But the blade of grass it fell on
Was refreshed and greener grew.

Then, little drops, you know, make up
 The rivers and ocean wide.
 Though only a drop, I, too, must help
 To swell this wondrous tide.

Such a tiny wayside flower,
 'Most hidden among the grass,
 Men go on hurriedly by me,
 Nor notice me as they pass.
 But then, if this spot is gladder
 For my growing here, I know,

It is just what God designed for me,
 And so I'll continue to grow.

Just a little boy or girl
 Doing the best they can,
 She grows up to thoughtful womanhood,
 And he to an earnest man.
 But all along life's journey
 Heart and hand find work to do,
 For the "fields are white to harvest,
 And the laborers are few."

—Selected.

Who went about doing good.—Acts x. 38.

It was Jesus "who went about doing good." He was a missionary; and we ought to be missionaries like Jesus. I want to tell you some things you can do. Do you know of any sick children or old people near you? If so, carry some flowers or fruit to them. Is there a blind person in your neighborhood? Make a visit and ask if you can't read to them. I wish all my little friends would become regular tract distributors. I will tell you how I have the children of my church do sometimes. We will suppose the name of one little girl is *Mary*. Well, I give Mary six tracts and five houses to go to near by her own home. She starts out at 9 o'clock every Sunday morning. She leaves one tract at each of the five houses and tells the people that she will call and get it next Sunday if they will read it. Now, you see, when she gets round she has one tract left over—the *sixth* one. She starts out with that next Sunday, and when she takes up the one they have read in the first house she gives them that in return; then she gives the one she just took up to the next house and takes up theirs. So all round. I hope you will become a little tract girl or boy.

THIRTIETH WEEK.

PEARL TEXT.—To every man his work.—Mark xiii. 34.

God doth not need
Either man's works or His own gifts. Who best
Bear his mild yoke they serve Him best. His
state

Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

—*Selected.*

Not to enjoy life, but to EMPLOY life, ought to be our aim and inspiration.
—*Macduff.*

The more God empties your hands of other works, the more ye may know He has special work to give them.—*Garret.*

Perhaps your Master knows what a capital plowman you are; and He never means to let you become a reaper, because you do the plowing so well.
—*Spurgeon.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

TRUE DISCIPLES.—Matt. v. 1-26.

1 And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed *are* ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, that except your righteousness shall exceed the *righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

"How to be happy" is everybody's question. Jesus answers it in these "beatitudes." True happiness is *within*. None are so rich as those who are poor in spirit. None so sure of comfort as those who turn unto God for consolation. All things are his who has God. The desire for righteousness is the only one not liable to be disappointed. "Mercy turns her back to the unmerciful." In order to see God we must be like Him. The peacemakers are blessed of God, and in the hearts of men. God has rewards greater than the injuries of men can inflict. Here Christians are called "the salt of the earth." They are to be the saviors of others. Christians are "the light of the world." Christians are the lights *lighted*—Christ the Light *lighting*."—*St. Augustine*.

"The Pharisee *displays* his light—the true Christian simply *lets his light shine*."—*Abbott*.

"A sunbeam has no more power to shine if it be severed from the sun than a man has to give light in this dark world if he be parted from Jesus Christ. Cut the current and the electric light dies, slacken the engine and the electric arc becomes dim, quicken it and it becomes bright."—*A. Maclaren*.

"Do not be a dark lantern, burning with the shades down, and illuminating nothing and nobody."—*A. Maclaren*.

Closet Promise.—My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.—Isa. xxxii. 18.

"Oh, come and see! oh look, and look again!
All shall be right;
Oh, taste His love, and see that it is good,
Thou child of night!
Oh, trust Him—trust Him in His grace and power—
Then all is bright!

"Then shall thy tossing soul find anchorage
And steadfast peace;
Thy love shall rest on His; thy weary doubts
Forever cease;
Thy heart shall find, in Him and in His grace,
Its rest and bliss."

MONDAY.

"OUT OF THE DEPTHS."—Psalms cxxix., cxxx.

1 Many a time have they afflicted me from my youth, may Israel now say :

2 Many a time have they afflicted me from my youth : yet they have not prevailed against me.

3 The ploughers ploughed upon my back : they made long their furrows.

4 The LORD *is* righteous : he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass upon the house-tops, which withereth afore it groweth up :

7 Wherewith the mower filleth not his hand ; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you : we bless you in the name of the LORD.

1 Out of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice : let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand ?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the LORD more than they that watch for the morning : *I say, more than* they that watch for the morning.

7 Let Israel hope in the LORD : for with the LORD *there is* mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

In Psalm cxxix. the poet sings of the trials of Israel, the interposition of the Lord, and the unblessed condition of Israel's foes. In Psalm cxxx. he describes the rise of the soul from the deep of self-condemnation to the height of hope in God. Psalm cxxx., "perhaps more than any other, is marked by its mountains ; depth ; prayer ; conviction ; light ; hope ; waiting ; watching ; longing ; confidence ; assurance ; universal happiness and joy. . . Just as the barometer marks the rising of the weather, so does this psalm, sentence by sentence, record the progress of the soul. And you may test yourself by it, as by a rule or measure, and ask yourself at each line, 'Have I reached to this? Have I reached to this?' and so take your spiritual gauge."—*James Vaughan*.

Luther, when he was buffeted by the devil at Coburg, and in great affliction, said to those about him : "Come, let us sing that psalm, 'Out of the depths,' etc., in derision of the devil."

"When, therefore, we are troubled by heavy sickness, or poverty, or oppressed by the tyranny of man, let us make profit and use thereof, considering that God hath cast His best children into such dangers for their profit, and that it is better to be in deep dangers praying, than on the mountains of vanity playing."—*Archibald Symson*.

Closet Promise.—Light is sown for the righteous and gladness for the upright in heart.—Psalm xcvi. 11.

"What though mortal powers may falter?
Earthly plans and prospects fail?
With a heaven-born hope which entereth

E'en to that within the veil,
All is light, all is light!"

"What though all my future pathway
Be from mortal light concealed?
With the love of Jesus glowing,

As it lies to faith revealed,
All is light, all is light!"

TUESDAY.

THE CHRISTIAN'S REST.—Heb. iv.

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twowedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like *us are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The apostle lays it down as a principle, that "those who believe," and they only, "enter into rest." There is a *rest of faith*. It is very commonly thought that *rest* is alone realized in heaven. This is a mistake—there is rest here—sweet, delightful rest. It is realized by faith—by a simple, child-like acceptance of the gracious provisions of the Gospel. In what does it consist—how does it manifest itself? "It is rest from the condemning sentence of violated law—it is rest from the crushing weight of earthly care—it is rest from the fear of death and judgment."

What an encouragement we have in verses 14–16. We may "come boldly to the throne of grace" because of two things—first, God's sympathy; and second, God's perfect knowledge of all our wickedness.

"*That we may obtain mercy, and find grace to help in time of need.*" We go not to exonerate ourselves, not to plead our righteousness; we go boldly, saying, 'Thou knowest that I am sinful, but Thou sentest Thy Son to atone for sins; I am sick, but Thou hast the medicine for souls that are sick; I am wicked, but Thou art He that delightest to forgive wickedness.' We are

to go boldly to God's throne, because He is so full of mercies for our want; so full of goodness for our wickedness; so full of forgiveness for our sins. And God's knowledge of what we are, and all we do, instead of being an argument for fear, is an argument for confidence."—*H. W. Beecher.*

Closet Promise.—There remaineth therefore a rest to the people of God.—Heb. iv. 9.

"He leads us on,
By paths we do not know;
Upward He leads us, though our steps be slow,
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know He leads us on.

"He leads us on
Through all the unquiet years;
Past all our dream-land hopes, and doubts and fears,

He guides our steps. Through all the tangled
maze
Of sin, of sorrow, and o'erclouded days,
We know His will is done:
And still He leads us on.

"And He, at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The many struggles which have proved in
vain,—
After our toils are past,—
Will give us rest at last."

WEDNESDAY.

CHRISTIAN BEHAVIOR.—Ephes. iv. 17-32.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every

man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

This chapter treats of the *calling and conduct* of the Christian. Let us specially note verse 26.

"'Be angry and sin not:'—the easiest charge under the hardest condition that can be. He that will be angry and not sin, let him be angry at nothing but sin."—*J. Trapp.*

"Forgiveness before sundown! He who never feels the throb of indignation is imbecile. He who can walk among the injustices of the world inflicted upon himself and others, without flush of cheek, or flash of eye, or agitation of nature, is either in sympathy with wrong or semi-idiotic. It all depends on what you are angry at, and how long the feeling lasts, whether anger is right or wrong."—*Dr. Talmage*.

"Anger in itself is no sin, but it has a tendency to become so rapidly if it be harbored too long. Like the manna, it corrupts and breeds worms if kept over night in the close chamber of the heart. Then it will appear in the morbid shapes of spite, malice, revenge. The Christian rule is to throw it all away before the fermentation commences."—*Dean Goulburn*.

Closet Promise.—Blessed are the meek; for they shall inherit the earth.—Matt. v. 5.

Be angry and sin not. All anger is not sinful. We are to lay aside anger because it will give place to the devil. Anger is involuntary. Jesus was angry. God is said to become angry. It is natural and right, but it becomes sinful if wrongly directed, or if there be an inadequate cause for it. Too often we cultivate anger; we nurse our wrath to keep it warm. A natural manifestation of wrath or indignation is manly, and is often absolutely necessary to resent an injury. It should not be violent nor long continued. Old Thomas Fuller said, As we put out the fire to go to bed, so let us put out the fire of wrath. Let not the sun go down upon our wrath, otherwise the gates of the soul will be open to the Prince of Evil. An angry man is liable to become the prey to many sinful indulgences. As the apostle puts it, he gives place to the devil. Thousands are in prison for what they have done in moments of anger.

THURSDAY.

PRAYING DANIEL.—Dan. vi. 10-24.

10 Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any god or man within thirty days, save of thee, O king, shall be cast

into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king,

and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, ser-

vant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

No matter what the circumstances of his life were, Daniel prayed: when an obscure attendant at the court, he prayed; when prime minister of the kingdom, surrounded by idolatry and dissipation, he prayed; when threatened with death by his enemies, still he prayed.

"Variations in fortune like those through which he passed are the most severe tests to which a man's fidelity to God can be subjected. Few men hold themselves in the same attitude toward God during all the changes in their lives. Solomon, for instance, often called upon God when, as the youthful king, he felt the great responsibilities of his office; but afterward, when prosperity attended him, he turned aside to idols; while, on the other hand, Peter, faithful to his Master while enjoying the blessings of His presence, denied Him in the hour of trial. Boldly does Daniel's example stand out in contrast with these. Surely no man ever had a more plausible excuse for relinquishing at least his outward allegiance to God than he. How human would it have been after learning that the king had signed the decree that was aimed at his life to have modified his conduct, to have prayed in secret instead of at the open window, and then to have satisfied his conscience by reasoning, as no doubt many in this easy going, politic age would have done if placed in his position: 'It will be wise for me to refrain from prayer during these mere thirty days; the Lord will understand my heart, and under the circumstances will surely excuse me, and thus by a little harmless policy I shall escape death, and will be spared to labor for Him in future years.' But, no; Daniel did not thus confer with flesh and blood. If such specious excuses were suggested by Satan, they found no encourage-

ment in his breast. He realized that whatever the circumstances of his life, and whatever others might do under such circumstances, the only safe thing for him was to cling to God; and this he did until God in His own good time sent deliverance."—*Rev. Charles C. Cook.*

Closet Promise.—Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—Psalm xxxvii. 5.

Paul Gerhardt, a noble German preacher and poet, was once driven from his pulpit by the electors of Brandenburg, and forced to leave his home. One night, during a weary journey through a forest, going he knew not where, he stopped with his wife and children at a little inn. After supper he went out alone under the stars to tell his troubles to his Father in heaven. Thoughts of comfort came to him, and before he slept he wove them into the following verses:

"At cost of all I have,
At cost of life and limb,
I cling to God, who yet shall save;
I will not turn from Him.

"The world may fail and flee,
Thou standest fast forever,

Nor fire, nor sword, nor plague, from Thee,
My trusting soul shall sever.

"No hunger and no thirst,
No poverty nor pain,
Let mighty princes do their worst,
Shall frighten me again."

That very night he was roused from deep slumber by a message from a stranger, who insisted on seeing him immediately. The man was a messenger from Duke Christian Meresburg, who had heard of Gerhardt's trouble, and had sent to invite him to his dominions, with the offer of "church, people, house, home, and livelihood," with every comfort that could be added.

FRIDAY.

THE MISSIONARY PSALM.—Psalm xcvi.

1 O sing unto the LORD a new song; sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised; he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory *due* unto his name: bring an offering, and come into his courts.

9 Oh worship the LORD in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

This is properly a *millennial* anthem. Unquestionably, the design of the

Holy Ghost, in inspiring this grand Psalm, was "to give forth a song for the Gentiles, a triumphant hymn wherewith to celebrate the conversion of the nations to Jehovah in gospel times." "It is a *missionary hymn* for all ages of the church; and it becomes more and more appropriate to our times in proportion as the heathen begin to respond to the call, 'Sing unto the Lord anew,' and in proportion as we find in the melancholy condition of the church at home occasion to look with a hopeful eye towards the heathen world."—*E. W. Hengstenberg*.

"*Declare His glory among the heathen.*" This is the duty of all Christians. His salvation is His glory. The word of the gospel glorifies Him; and this should be published far and wide, till the remotest nations of the earth have known of it. It is not only a part of the great commission given to the ministers of the gospel; but it is the commission of every follower of the Christ to have a care that they who never did hear of Him, may know what He is, what He hath done and suffered, and what good may be had by His mediation.

Closet Promise.—Lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 20.

"Always with us, always with us;—
Words of cheer and words of love;
Thus the risen Saviour whispers,
From His dwelling-place above.
With us when we toil in sadness,
Sowing much, and reaping none;
Telling us that in the future
Golden harvests shall be won.

"With us when the storm is sweeping
O'er our pathway dark and drear;
Waking hope within our bosoms,
Stillling every anxious fear.
With us in the lonely valley,
When we cross the chilling stream;
Lighting up the steps to glory
With salvation's radiant beam."

SATURDAY.

THE FALL OF JERICO.—Josh. vi. 1-16.

1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise



CHRIST AT THE HOUSE OF MARY AND MARTHA.

But one thing is needful ; and Mary hath chosen that good part, which shall
not be taken away from her.—*Luke x. 42.*

with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, *the*

priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

This chapter gives us the taking of Jericho, one of those very cities, "great and walled up to heaven," which had discouraged the heart of the people forty years before. The Lord Himself arranged the plan of the capture, and in it, I believe, gave us a sample of the "fight of faith." The people of Israel had no weapons of warfare with which to meet their enemies, nor any battering rams for those mighty walls. They had nothing but their God and their faith. Their part was simply to march and to shout. The Lord's part was to make the walls fall down, and to conquer their enemies. Now, it is clear that we have our Jerichos to take as truly as Joshua and the children of Israel had theirs. There is the *conquest of ourselves*; the *conquest of the world for Christ*; the *overthrow of all the powers of infidelity and wickedness*; wherever they manifest themselves. "Our sufficiency is of God;" therefore we are confident. Real faith never relies upon the arm of flesh, no matter how strong, but upon the "arm of the Lord." The Israelites received a command to go and take Jericho, and they went. They went round once, but not a brick fell. They went round a second time, and a third, fourth, fifth, and sixth time, and still all the bricks were there, firmly cemented, and the walls stood. Nevertheless, the Israelites held in their hands the promise, and they felt it in their hearts, and they went round the last time and the walls fell. The walls of our Jerichos will not fall, until by faith we are ready to shout at the word of the Lord. God gives the victory to a victorious, shouting faith.

Closet Promise.—We may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.—Heb. xiii. 6.

O for the spirit which is content with nothing less nor lower than the highest help. To turn in temptation directly to the power of God; to cry out in sorrow for God's company; to be satisfied in doubt with nothing short of the assurance that God gives; to know that there is no real escape from sin except in being made holy by God's holiness—these are what make

a man's complete salvation. It is your privilege and mine, as children of God, to be satisfied with no help but the help of the Highest.—*Phillips Brooks.*

THE CHILDREN'S CORNER.

Breakfast Motto.—He careth for you.—1 Pet. v. 7.

Weekly Proverb.—Those who live in glass houses should not throw stones.—*English.*

DAILY BIBLE READING.—SCENES IN THE LIFE OF JOSEPH.

Sunday.—His Coat of Many Colors.—Gen. xxxvii. 1-11.

Monday.—Sold into Egypt.—Gen. xxxvii. 12-36.

Tuesday.—The Secret of His Success.—Gen. xxxix. 1-6.

Wednesday.—He is Cast into Prison.—Gen. xxxix. 21-23; xl. 1-23.

Thursday.—Pharaoh's Two Dreams.—Gen. xli. 1-36.

Friday.—Joseph Exalted.—Gen. xli. 37-57.

Saturday.—The Unknown Brother.—Gen. xlii. 1-38.

WHAT TO COVET.

I must not turn with envious eyes,
On aught that others may possess;
Or wish, whatever God denies,
To make their sum of blessings less.

Is there, then, nought beneath, above,
That I may covet to possess?

Yes, there's the Saviour's boundless love,
With which He waits my soul to bless!

To me, this treasure, Lord, impart;
Thy pardoning grace, oh! let me prove;
Write Thou Thy Laws upon my heart,
And make me covet all Thy Love!

—*Selected.*

Your brother.—Gen. xlv. 4.

Dear children, how nice it is for brothers and sisters to be loving toward each other! A little boy seeing two nestling birds pecking at each other, inquired of his elder brother what they were doing. "They are quarrelling," was the answer. "No," replied the child, "that cannot be: they are brothers." Do you, my little friends, quarrel, when you are playing? I will give you a good rule to stop quarrels: "Always let the angry person have the quarrel to himself." That will soon stop it. Let me tell you about two loving children. A brother and sister loved one another very much. He was the older, and was taken ill, and died. They laid him out on his own little bed; and the mother took his little sister to look at him. As she stood looking at his sweet face, as white and cold as marble, she wept very much. At last she said, "Mother, may I take hold of his hand?" Mother did not like to let her, it was so cold; but, after a little time, she placed it in hers; when the dear child, lifting it up, and stroking it gently, said, "This little hand never struck me!" Wasn't that beautiful, children? May you so act toward each other, that you can each say the same.



THE GILES COMPANY, LITKAY

THE CHILD'S EVENING PRAYER.

RELIGIOUS LIFE.

Home should be made intensely religious. We may display the best traits of character in the family; we may be content with the refined and innocent enjoyments of the household; yet without religion the family will be as a splendidly furnished parlor on a midwinter's day without fire to cheer and comfort. There is nothing which adds more to the brightness and educating power of a home than a family altar. There ought to be at least a fragment of holy time in every twenty-four hours; a few moments of meditation on divine things; a suggestion of the holy and the infinite; and an established family altar helps to suggest these divine things.

J. G. Holland thus writes of the religious hour in the home of his boyhood days: "The hour of evening has come, the lamps are lighted, and a good man in middle life—though very old he seems to me—takes down the well-worn Bible, and reads a chapter from its hallowed pages. A sweet woman sits at his side, with my sleepy head upon her knee, and brothers and sisters are grouped reverently around. I do not understand the words, but I have been told that they are the words of God, and I believe it. The long chapter ends, and then we all kneel down, and the good man prays. I fall asleep with my head in the chair, and the next morning remember nothing of the way in which I went to bed. After breakfast the Bible is taken down, and the good man prays again; and again and again is the worship repeated through all the days of the many golden years. The pleasant converse of the fireside, the simple songs of home, the words of encouragement as I bend over my school-tasks, the kiss as I lie down to rest, the patient bearing with the freaks of my restless nature, the gentle counsel mingled with reproofs and approvals, the sympathy that meets and assuages every sorrow and sweetens every little success—all these return to me amid the responsibilities which press upon me now, and I feel as if I had once lived in heaven, and, straying, had lost my way."

George Herbert, among his "Charms and Knots," has these quaint lines:

Who goes to bed and doth not pray,
Maketh two nights to every day.

Not only should there be family prayer, but individual private prayer. Here is a beautiful form, by Samuel Taylor Coleridge, entitled, "The Child's Evening Prayer:"

Ere on my bed my limbs I lay,
God grant me grace my prayers to say!
O God, preserve my mother dear
In health and strength for many a year,
And oh, preserve my father too,
And may I pay him rev'rence due;
And may I my best thoughts employ
To be my parents' hope and joy!

My sisters and my brothers both
From evil guard, and save from sloth,
And may we always love each other,
Our friends, our father, and our mother!
And still, O Lord, to me impart
A contrite, pure, and grateful heart,
That after my last sleep I may
Awake to Thy eternal day. Amen.

THIRTY-FIRST WEEK.

PEARL TEXT.—And a man shall be as an hiding-place from the wind, and a covert from the tempest.—Isa. xxxii. 2.

I know His sheltering wings of love
Are always o'er me spread,
And though the storms may fiercely rage,

All calm and free from dread,
My peaceful spirit ever sings,
"I'll trust the covert of Thy wings."
—Mrs. T. Small.

It is the peculiar business of Faith's eye to see in the dark.—*Toplady*.

Lest the gloom should appall us, God braids the cloud with sunshine.—*Bonar*.

Unclasp the ivy from the elm, and it is prostrate at once. Thank God, if He keeps us realizing, amidst the busiest work, and the pleasantest success, that we have no power *at all* of ourselves to help ourselves! Then there will be nothing to hinder His "continual help." As long as we say quite unreservedly, "My help cometh from the Lord," the help will come.—*F. R. Havergal*.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

"FEAR NOT."—Isaiah xliii. 1-13.

1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west:

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 Even every one that is called by my name:

for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth.

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am the LORD; and beside me there is no saviour.

12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

Fire and water are often used in the Scriptures to denote calamity—the latter because it overwhelms; the former because it consumes. But oceans of fear and rivers of danger, fiery temptations and burning persecutions contain no real evil to those who trust in God. The redeemed are above the reach of danger, however many their fears.

"We never prize the precious words of promise till we are placed in conditions in which their suitability and sweetness are manifested. We all of us value those golden words, '*When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee*;' but few, if any, of us have read them with the delight of the martyr Bilney, to whom this passage was a stay while he was in prison awaiting his execution at the stake. His Bible, still preserved in the library of Corpus Christi College, Cambridge, has the passage marked with a pen in the margin. Perhaps, if all were known, every promise in the Bible has borne a special message to some one saint, and so the whole volume might be scored in the margin with mementos of Christian experience, every one appropriate to the very letter."—*C. H. Spurgeon*.

Closet Promise.—Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine.—Isa. xliii. 1.

"My gracious Redeemer, Thou art my delight,
My trust, my dependence, my all;
No one half so lovely, so dear to my sight—
On Thee, and Thee only I call;

My Shepherd to lead me in pastures of love,
To guard me by night and by day;
My kind Intercessor in glory above,
My light, my salvation, my way."

MONDAY.

SEPARATION.—2 Cor. vi.

1 We then, *as workers together with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Be-

lial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

A Christian must be separated. In him should be verified the prophecy of Balaam: "Israel shall dwell alone, and shall not be reckoned among the nations."

There can be no *consecration* without *separation from*. "A garden *enclosed* (Hebrew word 'barred') is my sister, my spouse," saith the Heavenly Bridegroom.

"Be not glued to the world. Let not the world be like the skin on the hand, that will not easily come off; but like the glove on your hand, or the hat on your head, that you can easily part with."—*Ralph Erskine*.

"A Christian is like Jacob's ladder; while his body, that lower part, stands on the ground, the top, his higher and better part, is in heaven. He that hath the living waters of Jesus flowing in his heart, is mad if he stoop to the puddles of vanity, or seek content in the world. Yea, such a one will scarce descend to lawful pleasures, but for God's allowance and nature's necessity; and then but as the eagle, who lives aloft, and stoops not but for her prey."—*Adams*.

Closet Promise.—I am my Beloved's, and His desire is toward me.—Sol. Song vii. 10.

"Blessed is he that understandeth what it is to love Jesus, and to despise himself for Jesus' sake.

"Thou oughtest to leave thy beloved for the Beloved; for Jesus will be loved alone above all things.

"Thy Beloved is of such a nature that He will admit of no rival, but will have thy heart alone, and sit on His own Throne as King."—*Thomas A' Kempis*.

TUESDAY.

THE PARABLE OF THE SOWER.—Mark iv. 1-20.

1 And he began again to teach by the sea side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell

by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth :

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables :

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

The *Sower*: Our Lord Himself; and then all Christian people. The *Seed*: God's word. The *Ground*: The heart.

We have here four kinds of hearers: 1. The careless hearer. 2. The temporary hearer. 3. The worldly-minded hearer. 4. The sincere hearer.

The *careless* hearer is the *wayside* hearer. "The proposals made to the wayside hearer suggest nothing at all to him. His mind throws off Christ's offers as a slated roof throws off hail. You might as well expect seed to grow on a tightly-braced drum-head as the Word to profit such a hearer; it dances on the hard surface, and the slightest motion shakes it off."—*Marcus Dods*.

The *temporary* hearer is the *stony-ground* hearer. Stony-ground is cold; what colder than a stone? These persons are without spiritual warmth. *Withering* is their fate.

The *worldly-minded* hearer is the *thorny-ground* hearer. There is nutriment enough in the ground for thorns, and enough for wheat; but not enough, in any ground, for both wheat and thorns. God *or* the world—not both.

The *sincere* hearer is the *good-ground* hearer. 1. Such understand the word. 2. They receive it. 3. They retain it. 4. They practice it.

Closet Promise.—Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways.—Isa. lxiv. 5.

Retire, O my soul, from the busy world, and employ thyself about that

for which thou wert created: the contemplation of thy God. I will hasten to my closet or yonder solitary walk, and there sequestered from a vexatious world I will not suffer a single thought of it to approach me unless by way of pity and contempt.

How delightful is it, O my soul, for thee to enjoy this sweet communion with thy God, and thus to dwell upon divine objects. Here am I safe and at rest in this dear place of quiet, and earnestly pity all the men of business and hurry, whose heads are full of perplexing contrivances to procure a little happiness in a world where there is no such thing.

O blessed freedom! O charming solitude! I will grasp you, and I will hold you fast—the delight of silence and retreat! Here I can unburthen my soul and pour it out before my God. Here I can wrestle with the powers of heaven, and not let them go till I have obtained a blessing. Here I can confess my sins, and with hopes of comfort lay open my troubled breast before the merciful Hearer of my prayers.—*Thomas Ken.*

WEDNESDAY.

A HAPPY PEOPLE.—Psalm cxliv.

1 Blessed *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God:

upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording all manner of store; *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; *that there be* no complaining in our streets.

15 Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God is the LORD.

In the closing verses of this Psalm David gives a delightful picture of that people "whose God is the Lord."

David prays for the rising generation. He prays that the sons of that generation might be in their youth "*as plants grown up*," that is, that their piety might not only live, but that their godliness might be fully expressed.

"Our sons are of first importance to the state, since men take a leading part in its affairs, and what the young men are the older men will be. He desires that they may be like strong, well-rooted, young trees, which promise great things. If they do not grow in their youth, when will they grow? If in their opening manhood they are dwarfed, they will never get over it. O the joys which we may have through our sons! And, on the other hand, what misery they may cause us! Plants may grow crooked, or in some other way disappoint the planter, and so may our sons. But when we see them developed in holiness, what joy we have of them!"—*C. H. Spurgeon*.

David prays also "*that our daughters may be as corner-stones, polished after the similitude of a palace.*" Daughters unite families as corner-stones join walls together, and at the same time they adorn them as polished stones garnish the structure into which they are builded.

"Home becomes a palace when the daughters are maids of honor, and the sons are nobles in spirit; then the father is a king, and the mother a queen, and royal residences are more than outdone. A city built up of such dwellings is a city of palaces, and a state composed of such cities is a republic of princes."—*C. H. Spurgeon*.

Closet Promise.—I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul.—*Jer. xxxii. 41.*

We are often speculating on what is to come; whether the years shall bring life or death, prosperity or sorrow.

You who trust that you are God's dear children through faith in Jesus Christ may take one answer as regards the coming years; you are going forth into nothing but goodness. "All things work for good to them that love God." I cannot say that you may not be going forward to meet trouble, toil, disappointment. It may be; but I repeat it, if you are walking at God's side you are going forward to nothing but good; great goodness is laid up for you on the simple condition of your trust in God. Take the truth as a fact, and not as a poetic fancy; God has great goodness laid up for me. If the worst which I fear shall come to pass, I shall find His goodness laid up in the heart of the disaster. Be thankful, as you "know" that with God as your guide you cannot be travelling any road which does not lead to something better.—*Dr. M. R. Vincent*.

THURSDAY.

"AS PILGRIMS."—1 Pet. ii. 11–25.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul :

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

"If men have been termed pilgrims, and life a journey, then we may add that the Christian pilgrimage far surpasses all others in the following important particulars: in the goodness of the road—in the beauty of the prospects—in the excellence of the company—and in the vast superiority of the accommodation provided for the Christian traveller when he has finished his course."—*Colton*.

If we are going to heaven there are

1. *Things with which we can have nothing to do.* "Fleshly lusts, which war against the soul" (ver. 11). Though we do meet with traveller's fare sometimes, yet it should not be grievous to us. Consider what your condition is—you are pilgrims and strangers; do not think to satisfy yourselves here.

"A man when he comes into an inn, if there be a fair cupboard of plate, is not troubled that it is not his own. Why? Because he is going away. So let us not be troubled when we see other men have great estates, but we have not. Why? *We* are going away into another country."—*Burroughs*.

2. *Things with which we have to do.* "By our good works glorify God" (ver. 12). "The gospel of Jesus is not to be a voice crying in the desert, like that of John the Baptist; but, if I understand religion, it is to open shop, it is to freight ships, it is to keep accounts, it is to write up your

ledgers, it is to wear an apron till it be as holy as a bishop's sleeve, and to wield a spade as responsibly and devoutly as a monarch sways a sceptre. The true characteristic of religion is to go down into everything, rise up to the highest, till, like the atmosphere, it embraces all in its beneficent and its beautiful folds."—*Cumming*.

Closet Promise.—For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—2 Cor. v. 1.

Let us pursue our child's play while we are children, but do not let us be engrossed by it; and if our baby-houses and castles fall to pieces, do not let it grieve us over-much. When the evening comes, and we must needs seek shelter, we shall not be able to find it in any such make-believe dwellings, but only in our Father's house.—*Saint Francis de Sales*.

FRIDAY.

BREAD UPON THE WATERS.—Eccles. xi.

1 Cast thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou

knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

7 Truly, the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

The figure here used is as beautiful as it is striking. There is no rainfall in Egypt; the land is dependent for its fertility on the annual overflow of the Nile. Rice is the staple of food, and this is sown literally upon "the waters," either from boats or by wading in. When the waters subside the seed takes root, and, the soil enriched by the alluvial deposits, the seed springs up and yields a rich harvest.

So every Christian act is an act of faith. It is throwing seed into the river. It is co-operating with God. To sow at any *other time* than at the annual overflow would be to waste the seed. A wise man will be careful to observe the times and seasons in all his efforts to do good and to get good.

"The outcome, where the conditions are met, is as sure as the laws of nature. So sure as the Nile will rise and overflow its banks at the appointed time; so sure as the rice cast upon the bosom of the turbid waters will seek the bottom and there vegetate and ripen its grain in the sunshine, so sure will bread cast upon the spiritual waters, in faith and in conjunction with the spirit and providence, '*be found after many days.*' Weeks, months, years may intervene between the sowing and the reaping—between the act of faith and the divine fulfilment, but there will be no failure! '*Thou shalt find it.*' The word of God hath spoken it. The Nile may dry up and the earth refuse her increase, but the word of God shall stand!"

Closet Promise.—The righteous shall be glad in the Lord, and shall trust in Him.—Psalm lxiv. 10.

I cannot say,
Beneath the pressure of life's cares to-day,
I joy in these;

But I can say
That I had rather walk this rugged way,
If Him it please.
—S. G. Browning.

SATURDAY.

"THE SONG OF HOLY CONFIDENCE."—Psalm xlii.

1 God *is* our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3 *Though* the waters thereof roar and be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the Most High.

5 God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

Happen what may, the Lord's people are happy and secure, this is the doctrine of this Psalm. It will probably be best remembered as LUTHER'S PSALM.

"Luther and his companions, with all their bold readiness for danger and death in the cause of truth, had times when their feelings were akin to those of a divine singer, who said, 'Why art thou cast down, O my soul?' But in such hours the unflinching Reformer would cheerily say to his friend Melancthon, 'Come, Philip, let us sing the forty-sixth Psalm.'"—S. W. Christophers.

"God is our refuge and strength." "Soldiers of the cross, remember this,

and count yourselves safe, and make yourselves strong in God. Forget not the personal possessive word '*our*;' make sure each one of your portion in God, that you may say, 'He is *my* refuge and strength.' Neither forget the fact that God is our refuge just now, in the immediate present, as truly as when David penned the word. God alone is our all in all. All other refuges are refuges of lies, all other strength is weakness, for power belongeth unto God: but as God is all-sufficient, our defence and might are equal to all emergencies."—*C. H. Spurgeon.*

Closet Promise.—God is our refuge and strength, a very present help in trouble.—Psalm lxxvi. 1.

One of the gifted writers of our time—Marianna Farmingham—has said :

"It is no dream, Great Comforter,
But very truth to me,
That all earth's strengthless, fainting ones
May be made strong in Thee.

"The years have taught me many things,
But none so sure as this;
That shelter, solace, joy and strength
Are always where God is.

"So now, when hope and courage fail,
And only fear is strong,

My heart will sing, as in the past,
An unforgotten song.

"God is my refuge and my strength,
I will not be afraid;
And though the night be wild and dark,
I meet it undismayed.

"The strength to bear, or work, or wait,
Is Thine, O Lord, to give;
And who shall weak and strengthless be,
That learns in Thee to live?"

THE CHILDREN'S CORNER.

Breakfast Motto.—I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.—Psalm xxxvii. 25.

Weekly Proverb.—A liar is sooner caught than a cripple.—*Italian.*

DAILY BIBLE READING.—SCENES IN THE LIFE OF JOSEPH.

Sunday.—Joseph Entertains His Brethren.—Gen. xliiii. 1-34.

Monday.—Judah Pleading for Benjamin.—Gen. xlv. 1-34.

Tuesday.—Joseph Makes Himself Known.—Gen. xlv. 1-15.

Wednesday.—He Sends for His Father.—Gen. xlv. 16-28.

Thursday.—Jacob Starts for Egypt.—Gen. xlv. 1-7.

Friday.—Joseph Meets Jacob.—Gen. xlv. 26-34.

Saturday.—Joseph Introduces His Father to Pharaoh.—Gen. xlvii. 1-12.

"I'LL TRY" AND "I WILL."

"I'll Try" is a soldier;
"I Will" is a king;
Be sure they are near
When the school-bells ring.

When the school-days are over,
And boys are men,
"I'll Try" and "I Will"
Are good friends then.

—*Selected.*

Our sister.—Rom. xvi. 1.

I am going to talk to the little brothers to-day. I will tell you a true story about one little brother, and then I want to ask what you think of him. Little Anna lay in bed, near a window. She was very sick; her cheeks were red with fever. In the same room was her brother Robert, busily engaged in making a ship. His poor sister could ill bear the noise of the hammer, but he worked on as though he did not care. "Do, please, dear Robert, give me a glass of water! my throat is so dry, and my head aches so very much!" said Anna, in a gentle voice. Again was the loud knocking of the hammer heard; and once more Anna begged for a glass of cold water; when Robert called out sharply, "Wait a minute, Anna; I can't fetch it yet." At last he poured out a glass from a pitcher which was warm from standing in the sun. "Oh, not that water, Robert! Please fetch me a little fresh and cool from the spring." "Don't plague me so, Anna: you see how busy I am. I am sure that water is good enough." Knock, knock, went the hammer again. "Oh, my poor head!" she said. That was the *last time* that Anna asked Robert to do anything for her. The next day she died. Now, what kind of a brother was Robert?—Don't you think him very selfish? Was he not an unkind boy? Be good and kind to little sister.



WAITING.

WAITING.

Did you ever go fishing? That is what the children in the picture are doing. One boy has cast in his line just where the water forms a little pool as it comes tumbling down from the stream above. And now they are all just as quiet as can be—*waiting* for a bite, and to see the cork go under.

Now, children, if you have ever fished, you know it takes *patience*. If you do not get a bite right away, you must learn to wait. If you do not catch anything in one place try another. And this thing, *patience*, is one great secret of all success in life. An old Eastern proverb says: "Patience is power. With time and patience, the mulberry leaf becomes satin." If you don't rise to the first positions right away, have patience. Be willing to wait; if you persevere, and do right, you will in time succeed. Tamerlane used to relate to his friends an anecdote of his early life. "I once," said he, "was forced to take shelter from my enemies in a ruined building, where I sat alone for many hours. Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant, that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect had patience and persevered, and the seventieth time it reached the top. This sight gave me courage at the moment, and I never forgot the lesson." Here is a little poem, entitled, "WHAT WINS," by Eben E. Redford, which illustrates this:

The world has full many a hero;
Go read what those heroes have done,
And you'll find that though oft they were baffled,
They kept up their courage, and won.
They never lost courage in failure,
Giving up as the weak-hearted will,
But said, "We will try and keep trying,
And conquer all obstacles still."

And this they have done the world over;
Their tasks were accomplished at last
By often-repeated endeavor.
The young oak may bend to the blast,
But it springs to its place when it passes,
And grows to new strength every day,
And in time it stands firm in the tempest
Whose wrath whirls the tall pine away.

Defeat makes a man more persistent
If the right kind of courage is his;
He determines to conquer, and does it,
And this is what heroism is.
Strive on with a patient endeavor:
The steadfast of purpose will win.
Defeat comes to-day, but to-morrow
May usher the grand triumph in.

THIRTY-SECOND WEEK.

PEARL TEXT.—I will praise the name of God with a song, and will magnify Him with thanksgiving.—Psalm lxix. 30.

For all that God in mercy sends,
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,

For happy thoughts and holy talk,
For guidance in our daily walk,
For every thing, give thanks!

—Ellen Isabella Tupper.

A child of God should be a visible Beatitude for joy and happiness, and a Doxology for gratitude and adoration.—C. H. Spurgeon.

What ought we else to do, both in public and private, while either digging, ploughing, or feeding, but sing hymns to God, and bless Him, and pour out our thanks toward Him.—*Epictetus*.

Thrice blessed will all our blessings be,
When we can look through them to Thee;

When each glad heart its tribute pays
Of love, and gratitude, and praise.

—Selected.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

A GREAT SINNER AND A GREAT SAVIOUR.—Luke vii. 36–50.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment.

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that

he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

See here the right character in the right place, seeking the right thing, in the right way.

"She is a sinner"—it is the only certificate of character that Jesus wanted. The only thing for which He came, the only work for which He had qualified Himself, had to do with sinners. . . . She knew that she was a sinner, and in that she knew more than Simon knew; and knew all that she needed to know. A sinner at His feet. Oh, blessed hiding-place! Having no hope but in Him, feeling that the torrents swept and surged about her, but that Hand held her and was lifting her up, and should set her feet upon the rock. She came unto Him and found the rest that she sought. The hold of the past was loose and broken; its record was blotted out and forgotten. The touch of that gracious hand healed the broken heart. His words fell like the very music of heaven upon her soul. 'Thy sins are forgiven thee.' And there came a new life, fresh, sweet, pure, beautiful, like the life of a little child."—*M. G. Pearse*.

Closet Promise.—The Lord is very pitiful, and of tender mercy.—James v. 11.

Perhaps for aught of good I am unfit,
Most worthless and most useless all;
Yet make me but the meanest thing that lives
Within thy Salem's wall.

I shall be well content, my God, to be,
Or do, or suffer aught that pleaseth Thee;
O cast me not away.

—*Bonar*.

MONDAY.

WILLING WORKERS AND GIVERS.—Ex. xxxv. 20-29.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of sil-

ver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

God wants all His people to give and to work for His cause. There is opportunity for men and women, for boys and girls, for rich and poor, for

every variety of talent. Whether one does the fine or coarse work, it is equally acceptable to the Lord. There were *spinners of fine material, and spinners of goats' hair*.

The great beauty of this lesson lies in the *spirit* in which the offerings were made. It is not alone what we give, be it little or much, but it is essentially the spirit in which we give our gift or render our service which makes it acceptable to God and a blessing to our own souls. These offerings were made—

1. *Enthusiastically*. "Their hearts stirred them up." It was more than a cold discharge of duty. They were warm and eager.

2. *Willingly*. Four times it is said of these offerers in ten verses, that they were "willing" and "willing-hearted." There was no grudging here; no careful and nice calculating; but a willing, happy giving.

3. *Universally*. They all gave something. No class or sex was excluded from the privilege. The rich gave their gold and precious stones, the poorer their silver and brass; those still poorer gave their acacia-wood and spices, their rams' skins and their flax; while those who had nothing else to give, gave their fingers and offered to spin and forge into shape and form the gifts which others had brought. "It is accepted according to that a man hath, and not to that he hath not" (2 Cor. viii. 12).

4. *Abundantly*. We learn from xxxvi. 5, that the people brought so willingly and so freely, that there was more than enough, and Moses had to issue a proclamation restraining them from giving any more.

Such giving is inspiring. Evidently the people came to that pass where they loved to contribute. And if people now were to give after that fashion, there is hardly a place in the land where the aid of a home missionary society would be needed.

Closet Promise.—Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off.—Psalm cxxxviii. 6.

"I was thinking of Bartholomew—his name appears four times in the Bible, but never first. He was in the right place after all. It is astonishing what a man or woman can do in the right place. Since my consecration to God He has been pleased to use me for His glory."

TUESDAY.

CHRISTIAN HELPFULNESS.—Gal. vi. 1-10.

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the	spirit of meekness; considering thyself, lest thou also be tempted.
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2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived : God is not mocked : for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing : for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

"The man who has a true Christian spirit never takes delight in the faults of others.* Does it not give you as exquisite pain to discover faults in those you love as to discover them in yourself? Do you not feel that you would give your own body and blood to save them from ruin? So ought you to feel in respect to all your fellow-men. Their burdens should be your burdens, and their sorrows your sorrows."—*H. W. Beecher*.

"The soul which sin has overtaken is like the bruised reed. It must be raised up gently that it may once more aspire heavenwards."—*E. Bersier, D.D.*

"There is much discretion to be observed in reprehension : a word will do more with some than a blow with others. A Venice glass is not to be rubbed so hard as a brazen kettle. The tender reed is more easily bowed than the sturdy oak. Christ's warfare requires no carnal weapons. Dashing storms do but destroy the seed, while gentle showers nourish it. Char-iots too furiously driven may be overturned by their own violence. The word 'restore' in this verse signifies to set in joint again, and to set a dislocated bone requires the lady's hand : tenderness as well as skill. Reprehension is not an act of butchery, but of surgery. Take heed of blunting the instrument by putting too keen an edge upon it."—*Archbishop Secker*.

Closet Promise.—Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals.—*Jer. ii. 2.*

My Lord, dost Thou indeed remember me,
Just *me*, the least and last?
With all the names of Thy redeemed,
And all Thy angels, has it seemed

As though my name might perhaps be over-
passed ;

Yet here I find Thy word of tenderest grace,
True for this moment, perfect for my case—
"Thus saith Jehovah, I remember thee!"

—*Frances Ridley Havergal.*

WEDNESDAY.

THE TRIAL OF ABRAHAM'S FAITH.—*Gen. xxii. 1-18.*

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, *here I am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for

a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, in the mount of the LORD it shall be seen.

15 ¶ And the Angel of the LORD called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*,

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies:

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

The Book of Genesis says, "God did tempt Abraham." The Revised Version properly replaces "tempt" by "prove." The former word conveys the idea of appealing to the worst part of a man, with the wish that he may yield and do the wrong. The latter means an appeal to the better part of a man, with the desire that he should stand. God tries men; Satan tempts them. God sits as a refiner of silver, to purify it; Satan as a base coiner, to alloy it.

There come times in every life when men must undergo a *crucial test*. A man can have but one trial in his lifetime; one great sorrow, beside which all other griefs dwindle into insignificance. The crucial test can only take place in reference to that which we love and value most. Do we so hold that which is dearest to us upon earth that we could surrender it at the Divine bidding?

"God is to this man a friend to be trusted, even though He slay; to be loved better than an only son; to be obeyed where reason refuses its light to justify the command, and nature with all her voices can only exclaim against it. It is the perfection of a man's friendship with God to be thus loyal."—*J. O. Dykes, D. D.*

Closet Promise.—Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings.—1 Pet. iv. 12, 13.

Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness, and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying, suffering Saviour. Look at no inward or outward trouble in any other view; reject every other thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity. That state is best, which exerciseth the highest faith in, and fullest resignation to God.—*Wm. Law.*

THURSDAY.

A HYMN OF CREATION.—PSALM civ.

1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty:

2 Who coverest *thyself* with light as *with* a garment; who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 Who maketh his angels spirits; his ministers a flaming fire:

5 *Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coverdest it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, *which* run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, and oil to make *his* face to shine, and bread *which* strengtheneth man's heart,

16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in play therein.

23 Man goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.

27 These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live : I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet : I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

"This psalm is an inspired 'Oratorio of Creation.'"—*Christopher Wordsworth.*

"It is a poet's version of Genesis. Nor is it alone the present condition of the earth which is here the subject of song; but a hint is given of those holier times when we shall see 'a new earth wherein dwelleth righteousness,' out of which the sinner shall be consumed (verse 35). The spirit of ardent praise to God runs through the whole, and with it a distinct realization of the divine Being as a personal existence, loved and trusted as well as adored."—*C. H. Spurgeon.*

The whole lies before us as a panorama of the universe viewed by the eye of devotion. "Each created, redeemed, regenerated soul is bound to praise the Lord, the Creator, Redeemer, Sanctifier; for that God the Son, who in the beginning made the worlds, and whose grace is ever carrying on His work to its perfect end by the operation of the Holy Ghost, has been revealed before us in His exceeding glory. He, as the eternal High-Priest, hath put on the Urim and Thummim of majesty and honor, and hath clothed Himself with light, as a priest clothes himself with his holy vestments: His brightness on the mount of transfiguration was but a passing glimpse of what He is now, ever hath been, and ever shall be. He is the true Light, therefore His angels are the angels of light, His children the children of light, His doctrine the doctrine of light. The universe is His tabernacle; the heavens visible and invisible are the curtains which shroud His holy place. He hath laid the beams and foundations of His holy of holies very high, even above the waters which are above the firmament. The clouds and the winds of the lower heavens are His chariot, upon which He stood when He ascended from Olivet, upon which He will sit when He cometh again."—*Plain Commentary.*

Closet Promise.—He healeth the broken in heart and bindeth up their wounds. He telleth the number of the stars; He calleth them all by their names.—Psalm cxlvii. 3, 4.

I looked up to the heavens once more, and the quietness of the stars seemed to reproach me. "We are safe up here," they seemed to say; "we shine, fearless and confident, for the God who gave the primrose its rough leaves to hide it from the blast of uneven spring, hangs us in the awful hollows of space. We cannot fall out of His safety. Lift up your eyes on high,



THE LAST SUPPER.

This do in remembrance of Me.—*Luke xxii. 19.*

and behold! Who hath created these things—that bringeth out their host by number? He calleth them all by names. By the greatness of His might, for that He is strong in power, not one faileth. Why sayest thou, O Jacob! and speakest, O Israel! my way is hid from the Lord, and my judgment is passed over from my God?”—*G. MacDonald.*

FRIDAY.

THE JUSTICE OF GOD'S WAYS.—Ezek. xxxiii. 7-16.

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the

children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

“If our transgressions and our sins be upon us, and we pine away in them, how should we then live?” If this burden is upon us, we cannot walk in newness of life, we cannot run in the way of His commandments, we cannot arise and shine. But it is written, “The Lord hath laid on Him the iniquity of us all.” On Jesus it has been laid, on Him who alone could bear the intolerable burden; therefore it is *not* upon His justified ones who accept Him as their sinbearer.

“This burden is never divided. He took it *all*, every item, every detail of it. The scapegoat bore ‘upon Him *all* their iniquities.’ Think of every separate sin, each that has weighed down our conscience, every separate transgression of our most careless moments, added to the unknown weight of all the unknown or forgotten sins of our whole life, and all this laid on Jesus instead of upon us! The sins of a *day* are often a burden indeed, but we are told in another type, ‘I have laid upon Thee the *years* of their iniquity.’ Think of the *years* of our iniquity being upon Jesus. Multiply

this by the unknown but equally intolerable sin-burdens of all His people, and remember that the 'Lord hath laid on Him the iniquity of us all,' and then think what the strength of His enduring love must be which thus bare 'the sins of many.'"—*F. R. Havergal.*

Closet Promise.—Behold, I have graven thee upon the palms of My hands.—Isa. xlix. 16.

"Sweet thought, my God, that on the palms
Of Thy most holy hands
Are graven all Thy people's names,
'Thought countless as the sands.

"Not one too mean to have his place
Amid that record bless'd;

And if but there our names are found,
We'll share the heavenly rest.

"How can we then yield to distrust,
Or think we are forgot,
While ever thus the care of one
Who loves and changes not?"

SATURDAY.

THE HEAVENLY SONG.—Rev. v.

1 And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps,

and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

"*Thou art worthy.*" That was the burden of the new song—worthy "to take the book"—worthy "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The song that had been of old was of Him that sitteth upon the throne, "Thou art worthy to receive glory, and honor, and power." The new song recognized the equal right of the Son to receive adoration with the Father. How worthy to reign!

how worthy in His holiness! And if it be permitted us to stand at last by His grace and power, made like Him, who of us will not say, "Thou art worthy to reign?"

"Oh, poor bewildered soul, do not be afraid. There is no rock in the harbor where you are going. Love on, love more; and do not fear that in the last day you will find that you have put the crown on the wrong head. Crown the Lord Jesus Christ—*crown Him Lord of all*—for you are safe in worshipping Him."—*H. W. Beecher.*

"God's lion was a lamb."—*Moody.* He was a "lion to conquer Satan—a lamb to satisfy justice." The key to God's providence is the death of Christ. It opens the book that He has given us here—and also unlooses the seals of the book there. "God so loved the world" is the main theme of both books.

Closet Promise.—A little while and ye shall not see Me; because I go to My father.—John xvi. 16.

"So I am watching quietly
Every day;
Whenever the sun shines brightly,
I rise and say,
'Surely it is the shining of His Face,'
And look to the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me;

And when a shadow falls across the window
of my room
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He is come?
And the Angel answers sweetly
In my Home,
'Only a few more shadows,
And He will come!'"

THE CHILDREN'S CORNER.

Breakfast Motto.—Ask, and it shall be given you.—Luke xi. 9.

Weekly Proverb.—All is not gold that glitters.—*English.*

DAILY BIBLE READING.—SEVEN CUPS.

Sunday.—Of Trembling.—Zech. xii. 2; Isa. li. 17-23.

Monday.—Of Salvation.—Psalm cxvi. 1-19.

Tuesday.—Of Consolation.—Jer. xvi. 1-9.

Wednesday.—Of Suffering.—Matt. xx. 20-23.

Thursday.—Of Blessing.—1 Cor. x. 13-33.

Friday.—Of the Lord.—Psalm xvi. 1-11.

Saturday.—Of Wrath.—Rev. xvi. 17-21.

DID GOD ROCK HER TO SLEEP?

"Mamma, why does not baby wake?
And why put her away
In that dark room and all alone,
So long a time to-day?"

Thus spake a little four-year old;
And then his mother said,
"Your baby-sister will no more
Rise from her cradle bed:"

For God has taken her away
To live with Him above,
Where Jesus and the angels are
In His own home of love."

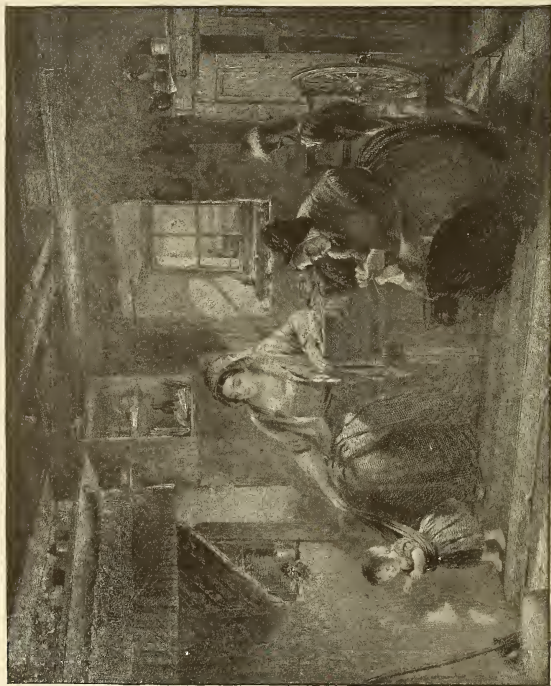
She led him to the cradle, where
His infant sister lay,
So beautiful, you scarce could think
'Twas only lifeless clay.
A moment gazed the child; then said,
"O mamma, do not weep;
I'm sure she'll wake up very soon—
Did God rock her to sleep?"

Oh, sweet the thought! And by a child
Her inmost heart was stirred,
Silence a moment sealed her lips,
And then her voice was heard:
"Yes, darling, yes: 'tis even so;
Your words have brought to mind
The *waking* that shall be for her,
And God's own words so kind—
'He giveth His beloved sleep!'—
I'll rest my heart in this;
'Tis true, I *knew* it all before,
But not with such a bliss."

—Mary P. Hale.

A cheerful countenance.—Prov. xv. 13.

"Charlie, what is it that makes you so sweet?" said a loving mother, one day, to her little boy, as she pressed him to her bosom. "I dess, when God made me out of dust, He put a little thugar in," said Charlie. As a little girl was eating her dinner, the golden rays of the sun fell upon her spoon. She put the spoon to her mouth, exclaiming, "O ma, I have swallowed a whole spoonful of sunshine." I tell you, boys and girls, nothing makes little children so attractive as a "cheerful countenance." They may have beautiful hair, and good clothes, and handsome faces, but if they look *cross* and *sour*, people don't like them; but their faces may not be very pretty, and they may have poor clothes, still if they have *sunshine* in their faces everybody likes them. I will tell you when it is hard to be cheerful—*when things disappoint you*. A little boy went to his mother, one morning, with a broken arrow, and begged her to mend it. It was a very handsome arrow, and was the pride of his heart; so she did not wonder to see his lip quivering, and the tears come into his eyes. "I'll *try* to fix it, darling," she said; "but I'm afraid I can't do it." He watched her anxiously for a few moments, and then said cheerfully, "Never mind, mamma: if you can't fix it, *I'll be just as happy without it*." How lovely such a boy!



THE FIRST SUNBEAM.

THE FIRST SUNBEAM.

This little fellow has suddenly stopped in his play. The beautiful sunshine, pouring in through the window, has won his dark eye.

“ The sunbeam streamed across his way,
Straight as the path to endless day ;
A cord of golden light
Stretched from the window to the floor,
With twinkling motes bespangled o'er,
Like a comet's train at night.

“ His little hand was then applied,
And many a time the feat was tried,
To grasp the sparkling train ;
His dumpy fist would ope and close,
Translucent as the ruby rose ;
But each attempt was vain.”

Like this little boy, if we attempt to catch the sunshine, we shall fail. But we can be full of sunshine ourselves. As a little girl was eating her dinner, the golden rays of the sun fell upon her spoon. She put the spoon to her mouth, exclaiming, “ O ma, I have swallowed a whole spoonful of sunshine ! ” If we have Christ in us, we shall not only be full of sunshine, but we shall have the Sun of Righteousness Himself, and that is better still.

THIRTY-THIRD WEEK.

PEARL TEXT.—And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matt. x. 42.

Teach us, O Lord, to keep in view
Thy pattern and Thy steps pursue ;

Let alms bestowed, let kindness done,
Be witnessed by each rolling sun.

—Selected.

He doeth much who loveth much ; he also doeth much who doeth well.
—*Thomas a' Kempis.*

Every one must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around ; and most of us can, as we choose, make of this world either a palace or a prison.—*Sir John Lubbock.*

The Lord never meant that we should make of our immediate and daily work prison walls to shut ourselves in, so as to take no part in the vast interests of humanity. We all belong to the whole of God's world, and nothing which concerns it ought to find us indifferent. It is not meant that we should live to ourselves, but we are all called on to live for every truth, every human interest, every human need, as the Lord sends them to us or sends us to them.—*James Freeman Clarke.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

LONGING FOR GOD.—Psalm lxi.

1 O God, thou *art* my God ; early will I seek thee : my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is :

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy lovingkindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live : I will lift up my hands in thy name.

5 My soul shall be satisfied *as with* marrow and fatness ; and my mouth shall praise *thee* with joyful lips :

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee : thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 They shall fall by the sword : they shall be a portion for foxes.

11 But the king shall rejoice in God ; every one that sweareth by him shall glory : but the mouth of them that speak lies shall be stopped.

This Psalm was probably written while David, fleeing from Absalom, lingered in the wilderness (2 Sam. xv. 23–28) awaiting tidings from Jerusalem. David did not leave off singing because he was in the wilderness.

“ There was no desert in his heart, though there was a desert around him.

We, too, may expect to be cast into rough places ere we go hence. In such seasons may the Eternal Comforter abide with us, and cause us to bless the Lord at all times, making even the solitary place to become a temple for Jehovah."—*C. H. Spurgeon.*

This is unquestionably one of the most beautiful and touching Psalms in the whole Psalter. St. Chrysostom testifies: "That it was decreed and ordained by the primitive Fathers that no day should pass without the public singing of this Psalm." It is peculiarly suitable for the bed of sickness, or in any constrained absence from public worship.

"This Psalm is aptly described by Clauss as 'A precious confession of a soul thirsting after God and His grace, and finding itself quickened through inward communion with Him, and which knows how to commit its outward lot also into His hand.' Its lesson is, that the consciousness of communion with God in trouble is the sure pledge of deliverance. This is the peculiar fountain of consolation which is opened up to the sufferer in the Psalm. The Berleb Bible describes it as a Psalm 'which proceeds from a spirit really in earnest. It was the favorite Psalm of M. Schade, the famous preacher in Berlin, which he daily prayed with such earnestness and appropriation to himself that it was impossible to hear it without emotion.'"—*E. W. Hengstenberg.*

Closet Promise.—Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways.—Isa. lxiv. 5.

And so, this very night, as you put away the profitless musings and memories, and remember Him upon your bed, He will keep His word and meet you. The darkness shall be verily the shadow of His wing, for your feeble yet Spirit-given remembrance shall be met by His real and actual presence, for "hath He said, and shall He not do it?" Let us pray that this night "the desire of our soul" may be "to Thy name, and to the remembrance of Thee."

MONDAY.

GOD'S USE OF WEAKNESS.—I Cor. i. 18-31.

18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called* :

27 But God hath chosen the foolish things of the world to confound the wise; and God hath

chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are :

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

31 That, according as it is written, He that glorieth, let him glory in the Lord.

There are five things mentioned in verses 27 and 28, which God has specially chosen: the *foolish, weak, base, despised*, and things *which are not*.

"What is that in thine hand?" said God to Moses. It was a rod, probably a rude shepherd's crook. But with that Moses wrought his signs. So, all through the Bible, we find God using the *insignificant*. Joshua and the rams' horns; David and the sling; Samson and the jawbone of an ass; Gideon and the broken pitchers; Shamgar and the ox-goad; Dorcas and her needle; the widow and her mites; the woman who was a sinner and her tears—all show this truth.

"The loftiness of this world must be brought low, if it would enter the kingdom of God. The heights of earthly promotion and glory lift us no whit nearer heaven. It is easier to step there from the lowly vale of humiliation and sorrow."—*Gossner*.

"To God belongs all the glory. If, then, God is to display His power in thee and make something out of thee, thou must consent to become as nothing."—*C. F. Kling*.

"We have too much *stuck-up-a-tiveness*."—*Spurgeon*.

Closet Promise.—A bruised reed shall He not break, and the smoking flax shall He not quench.—Isa. xlii. 3.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, He sends first one, then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.—*H. E. Manning*.

TUESDAY.

THE SAVIOUR'S KINGDOM.—Micah iv. 1-7.

1 But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall

not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that hath been, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that hath been a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

In this chapter is set forth the future supremacy of the Gospel. Though insignificant in its beginnings, the religion of Jesus Christ is to spread over the whole earth. A mighty tide is setting in to the Gospel. "The flood once covered the highest mountains to destroy life," says Dr. Pusey, "but this flood shall pour in for the saving of life." That vision of the future ought to inspire the tongue of every missionary, now, and of every one who is faithfully trying to bring about the reign of Christ upon earth.

The final results of a religion of love will be a reign of universal peace. "As far as in it lies, the Gospel *is* a Gospel of peace, and makes peace. Christians, as far as they obey Christ, are at peace, both in themselves and with one another. And this is what is here prophesied. The peace follows from His rule. Where He judges and rebukes, there even the mighty *beat their swords into ploughshares*."—*E. B. Pusey, D. D.*

"They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (verse 4). What a picture of domestic peace, each family gathered in harmony and rest under the protection of God, each content with what they have, neither coveting another's, nor disturbed in their own! Wine is explained in Holy Scripture to be an emblem of gladness, and the fig of sweetness. "For exceeding sweet is the word of the Saviour, and it knoweth how to gladden man's heart; sweet also and full of joy is the hope of the future, wherewith we are enriched in Christ."

Closest Promise.—He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.—Isa. xxx. 19.

O Lord, my God ! thou knowest my heart ;
If sin is there, bid it depart
And set me free.

I place my life within Thy hand,
And all I have at Thy command
I give to Thee.

O Lord, my strength and hiding-place,
Give me a glimpse of Thy dear face ;
My heart, keep still,
Till peace shall like a river flow,
Till soul and body learn to know
And do Thy will.

O Lord, Thy promises are sure,
Thy truth and love shall both endure
All testings given.

The earnest comes, my hand is laid
In Thine, dear Lord ; the debt is paid ;
Lead on to heaven.

O Lord ! my heart, once weak and sad,
Now joyful is, so strong and glad
Thou art my Friend.
I will not fear, but firm and brave
I'll trust in Thee, mighty to save,
Even to the end.

—*Marian A. Murphy.*

WEDNESDAY.

THE MIRACLE OF THE LOAVES.—Mark vi. 30-44.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed :

36 Send them away, that they may go into the country round about, and into the villages,

and buy themselves bread : for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat ?

38 He saith unto them, How many loaves have ye ? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them ; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

To-day Christ feeds the famishing world by means of His Church. Christian people are henceforth Christ's instruments.

The bread given for the famishing is multiplied for the future of the distributors.

"To impart to others is to gain for oneself. If you would learn, teach. If you would have your own spiritual life strengthened and deepened, remember that not by solitary meditation or raptures of silent communion alone can that be accomplished, but by these and by honest, manful work for God in the world."—*A. Maclaren, D. D.*

This miracle is a type of the whole work of the church in this starving world. "The multitudes famish. Tell Christ of their wants. Count your

own small resources till you have completely learned your poverty; then take them to Jesus. He will accept them, and in His hands they will become mighty, being transfigured from human thoughts and forces into divine words, spiritual powers. On that bread which He gives, do you yourself live. Then carry it boldly to all the hungry. . . . Nor shall the bread fail, nor the word become weak, till all the world has tasted of its sweetness, and been refreshed by its potent life."—*A. Maclaren, D. D.*

Closet Promise.—Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. iv. 16.

"In every pang that rends the heart,
The Man of Sorrows had a part;
He sympathizes with our grief,
And the sufferer ends relief.

"With boldness, therefore, at the throne,
Let us make all our sorrows known,
And ask the aids of heavenly power
To help us in the evil hour."

THURSDAY.

THE PSALM OF PIOUS RESOLUTIONS.—Psalm ci.

1 I will sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked person.

5 Whoso privily slandereth his neighbour,

him will I cut off: him that hath a high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

"This Psalm has been appropriately called 'The Householder's Psalm;' and assuredly if every master of a family would regulate his household by these rules of the conscientious psalmist, there would be a far greater amount, not merely of domestic happiness and comfort, but of fulfilment of the serious and responsible duties which devolve on the respective members of the household. David in some measure may be supposed to speak of the regulation of a royal court and household; and of course with such we in our humbler sphere can have but little in common; yet though there may not be the same duties and the same requirements, yet the same principles should actuate all alike, and the same virtues that adorn the lowlier station may shed a radiance even on the highest."—*Barton Bouchier.*

"Mr. Fox reports that Bishop Ridley often read and expounded this psalm to his household, hiring them with money to get it by heart."—*Thomas Lye.*

"This is the psalm which the old expositors used to designate 'The Mir-

ror for Magistrates;’ and an excellent mirror it is. It would mightily accelerate the coming of the time when every nation shall be Christ’s possession, and every capital a ‘City of the Lord,’ if all magistrates could be persuaded to dress themselves by it every time they go forth to perform the functions of their godlike office.”—*William Binnie.*

Closet Promise.—I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.—Isa. xxvii. 3.

Moment by moment, Lord,
I come to Thee;
Yea, every moment, Lord
My helper be.

I can do nothing, Saviour,
Without Thee;

I can do all things, if
Thou strengthen me.

Thou bidst me come, and this
Is my sure plea.
According to Thy word,
Lord, quicken me.

—*Selected.*

FRIDAY.

SPIRITUAL GIFTS.—I Cor. xii.

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles,

whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our *uncomely parts* have more abundant comeliness.

24 For our *comely parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the

body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly

teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

"As no key can open all locks, so no one man possesses all talents. God distributes His gifts according to His holy will, this to one, that to another; and none is of himself-sufficient for all emergencies, and independent of the help of others."—*Scriver*.

"Every man must fill the measure of his capacity. Your business is to do your allotted work so as to meet the approbation of the Master."—*Joseph Parker*.

"Do not be envious because thou canst not be as active as others. The question does not turn upon the magnitude of the work done, or upon thy sharp-sightedness or keenness of wit, but upon the state of thy heart and the quality of thy faith. Attend to thy business and be satisfied with thy lot. God will reward according to His will."—*Selected*.

"Ah, Lord Jesus, show Thy living power in me, so that I may be found a steadfast, friendly, and useful member in Thy body!"—*Pieper*.

Closet Promise.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James i. 17.

It fortifies my soul to know
That, though I perish, Truth is so:
That howsoe'er I stray and range,
Whate'er I do, Thou dost not change.

I steadier step when I recall
That, if I slip, Thou dost not fall.
—*Arthur Hugh Clough*.

SATURDAY.

ACCEPTABLE FASTING.—Isa. lviii.

1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye brake every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

11 And the LORD shall guide thee continually,

and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

When fasting is the result of a humble and broken heart it is acceptable; when it is instituted as a means of *purchasing* the divine favor, and as laying God under *obligation*, it can be followed by no happy result to the soul.

"Men may be most diligent in the external duties of religion; most abundant in fasting and in prayer, and at the same time most unyielding in demanding all that is due to them. Like Shylock—another Jew like those in the time of Isaiah—they may demand 'the pound of flesh,' at the same time that they may be most formal, punctual, precise and bigoted in the performance of the external duties of religion. The sentiment taught here is, that if we desire to keep a fast that shall be acceptable to God, it must be such as shall cause us to unbind heavy burdens from the poor, and to lead us to relax the rigor of the claims which would be oppressive on those who are subject to us."—*Rev. Albert Barnes*.

Read carefully verses 13 and 14. "*Nor speaking thine own words*"—literally, "Not talking talk." If the Sabbath is not a delight to our souls, may the cause not lie partly in this, that we permit our minds to be engrossed with secular affairs, and our conversation to turn upon matters which should be deferred to another day? Is there not still more of what the prophet called "talking talk"—aimless, giddy conversation which turns the mind away from spiritual matters?

Closet Promise.—They should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.—Acts xvii. 27.

"I know Thou art not far,
My God, from me; yon star

Speaks of Thy nearness, and its rays
Fall on me like Thy torch. Oh, raise

These eyes of mine
To see Thy face, even Thine,
My Father and my God!

"Thou wilt be nearer yet,
And one day I shall get

The fuller vision of Thy face,
In all its perfect light and grace;
When I shall see Thee as Thou art,
And in Thy kingdom bear my part,
My blessed King and God!"

THE CHILDREN'S CORNER.

Breakfast Motto.—It is a good thing to give thanks unto the Lord.—

Psa. xcii. 1.

Weekly Proverb.—The doors of Wisdom are never shut.—*Poor Richard.*

DAILY BIBLE READING.—SEVEN OVERCOMES OF REVELATION.

Sunday.—The Tree of Life.—Rev. ii. 1-7.

Monday.—Not Hurt of the Second Death.—Rev. ii. 8-11.

Tuesday.—Hidden Manna and New Name.—Rev. ii. 12-17.

Wednesday.—The Morning Star.—Rev. ii. 18-29.

Thursday.—White Raiment.—Rev. iii. 1-6.

Friday.—A Pillar in the Temple.—Rev. iii. 7-13.

Saturday.—A Seat on the Throne.—Rev. iii. 14-22.

WHAT'S THE USE?

Suppose, my little lady,
Your doll should break her head;
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasanter
To treat it as a joke?
And say you're glad 'twas Dolly's,
And not your head that broke?

Suppose you're dressed for walking
And the rain comes pouring down;
Will it clear off the sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout?
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get;
Will it make it any easier
For you to sit and fret?

And wouldn't it be wiser
Than sitting like a dunce,
To go to work in earnest,
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair;
Will it tire you less while walking
To say, "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do;
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

—Selected.

Little in thine own sight.—1 Sam. xv. 17.

In an English dock-yard a great ship was to be launched. An immense crowd gathered to see it glide down the slides that were to carry it into the

water. The blocks and wedges were knocked away ; but the massive ship did not stir. Just then a little boy ran forward, and began to push the ship with all his might. The crowd broke out into a laugh ; but it so happened that the vessel was almost ready to move ; the few pounds pushed by the boy were only needed to start it, and away it went into the water. Now that was a *very little*, but you see what it did. Oftentimes the little things you do don't seem of much account. But they are. One spring morning a little boy planted a single seed in a bank of earth. It grew, budded and blossomed into sweet blue violets unseen by the child-planter. It also seeded, and the seed fell out upon the bank of earth, and next spring more violets grew ; and so for years, increasing every season. The boy, grown a man in a foreign land, desired to visit his childhood's home. When he saw the bank of violets he remembered how, years before, he had planted there a single seed. "Can it be," he said, "that all these have sprung from the single seed I planted? I will never waste a single seed." Oh, dear children, remember the importance of little things !



OUR PETS.

OUR PETS.

Everybody likes pets. Some like one kind of pets, some another kind. There are pet dogs, pet cats, pet horses, pet lambs and pet birds. In the picture are two pet doves. Sometimes there are very strange things for pets. I knew a family that had a pet turtle. He would climb up the steps and come into the house to be fed. In the torrid zone snakes are sometimes kept to destroy vermin. The rat-snake of Ceylon is often kept as a household pet by the natives; and, what is still more remarkable, even the dreaded cobras are domesticated in the place of dogs. They glide about the house, going in and out at pleasure, a terror to thieves, but never attempting to harm members of the family.

A little boy once had a pet bird, of which he was very fond. He took great delight in playing with it. It would eat out of his hand, and perch on his finger. One day the bird died, and the little fellow cried almost as if his heart would break. At night, when his mother took him upstairs, he wanted to go to bed without saying his prayers. When she spoke to him about it, he said, "Mother, I don't want to say my prayers to-night, for my little birdie's dead, and I *can't say, 'Thy will be done.'*" That little fellow had made an idol of his bird. He loved it more than God. His mother tried to show him how wrong it was to feel so, and taught him to pray to God for grace to say, "Thy will be done."

THIRTY-FOURTH WEEK.

PEARL TEXT.—And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts xxiv. 16.

But, above all, the victory is most sure
For him who, seeking faith by virtue, strives
To yield entire submission to the law
Of conscience; conscience revered and
obeyed,

As God's most intimate presence in the soul,
And His most perfect image in the world.

—Selected.

A conscience void of offence before God and man is an inheritance for eternity.—*Daniel Webster.*

A good conscience is the palace of Christ; the temple of the Holy Ghost.
—Selected.

A spiritual mind has something of the nature of the sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking away from evil.—Selected.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

HEAVEN-SICK.—2 Cor. v. 1-10.

1 For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-

same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done in his* body, according to that he hath done, whether *it be* good or bad.

What home-sickness is to the child away at school, that to the soul is heaven-sickness, which sets us free from the ten thousand joys and sorrows of this world, if we really *are* heaven-sick.

"Shall we say the Christian is dead because the tabernacle is rent? No! The inhabitant of that clay-house home has only moved out of his temporary shanty into his 'house not made with hands, eternal in the heavens.'"—*Rev. B. Pomroy.*

One look into heaven pays better than the whole experience of a life of joy here.

"The places that know you will soon know you no more forever. The cares that made you fret yesterday are already below the horizon. The troubles that make you anxious to-day will not be troubles when you meet them. But what if they were? A cloud no bigger than a man's hand is swelling and filling the whole heaven. What then? To-day its bolts may smite you; but to-morrow you will be in heaven. Your children have died and gone home; but what of that? Soon you will follow them. Your friends have gone on before; but what of that? You will soon be with them. Your life is full of troubles and mischiefs; but what of that? Those mischiefs and troubles are nearly over—nearer than you think. The glorious future is almost yours."—*H. W. Beecher.*

Closest Promise.—Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.—1 John iii. 2.

"What must it be to dwell above,
At God's right hand, where Jesus reigns,
Since the sweet earnest of his love

O'erwhelms us on these dreary plains.
No heart can think, no tongue explain,
What bliss it is with Christ to reign."

MONDAY.

PHILIP AND THE ETHIOPIAN.—Acts viii. 26-40.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

Philip was one of the seven chosen to care for the poor (chap. vi. 5), and was not officially commissioned to proclaim the word. But the operations of the Divine Spirit are not bound by human order. Every converted man should be a missionary to and seek the conversion of every unconverted man. We may learn from the example of Philip, that temporal business, though connected with the church, does not excuse from spiritual labors. Even the daily ministrations of bread required men full of faith and of the Holy Ghost; and these were the very qualifications for ministering the bread of eternal life to a famishing world.

"The care of the temporalities does not justify any in leaving the higher talent wrapped up in a napkin. Surely, though all may not compete with Philip preaching to thousands in the streets of Samaria, yet all may copy him here in the desert."—*R. R. Meredith, D. D.*

There is a certain part which every sinner must take in his own conversion. What this is finds illustration in the case of the Ethiopian. 1. *A sincere inquiry after truth.* 2. *A teachable spirit.* "How can I, except some one should guide me." 3. *An implicit faith.* When Philip showed him Christ in the prophecy, he accepted Him as the Son of God, and trusted in Him as a Saviour. 4. *An open confession of Christ.* With this man to hear was to believe, and to believe was to obey. He accepted baptism *at once*. This act was a public acknowledgment of Christ. It was more public in this desert place than if it had been performed in the city of Jerusalem among a company of believers, supposing his own followers to have been absent.

Closet Promise.—He restoreth my soul.—Psalm xxiii. 3.

We have been wandering away; now He restoreth us. We are sick in soul; He giveth health. Saints, are you out of any gospel goods? Go right to the storehouse of the Lord and have restored what you have lost. How is your faith this morning?—Love?—Hope? I do not think God is pleased with empty shelves. He doesn't like complaining Christians, or Christians who are always telling what poor faith or hope they have.

I have read of a brother who used to pray: "O Lord, make me so full of Thee that there will be no room for evil!" The devil passes by such a man and says, No room there. Be full. The clouds come and hold the full goblets to the parched lips of the flowers. In my garden I hear the watery footsteps as the clouds come and give to overflowing. So God is ever ready to come and pour out blessings on the waiting Christian.



GETHSEMANE.

What! could ye not watch with Me one hour?—*Matt.* xxvi. 40

TUESDAY.

HIS TENDER MERCY.—Isa. xlii. 1-16.

1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

8 *I am* the LORD; that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass,

and new things do I declare: before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

In this lesson the prophet describes the character of the Messiah. He is the servant of Jehovah, endowed with the fulness of the Divine Spirit; meek, and lowly, and gentle, and kind; unobtrusive and noiseless in His movements, and yet securing the conquest of truth.

In verse 3 His tender mercy is beautifully set forth. Luther has well expressed this: "He does not cast away nor crush, nor condemn the wounded in conscience, those who are terrified in view of their sins; the weak in faith and practice; but watches over and cherishes them, makes them whole, and affectionately embraces them."

"A bruised reed He will not break." Simple but expressive emblem! The most fragile thing in nature is the shivering reed by the river side. The Eastern shepherd tending his flock by the streams where these reeds grow, appears to have used them for his rustic pipe. When one of them was bruised or broken, he never made the attempt to mend it. By inserting it among the others he would make his instrument discordant, and accordingly he threw it aside as worthless. Not so the Great Shepherd. When a human soul is bruised and mutilated by sin, He casts it not away. That

bruised reed 'He will not break.' He repairs it for its place in the heavenly instrument, and makes it once more to show forth His praise."—*Macduff*.

Closet Promise.—I will bring the blind by a way that they knew not; I will lead them in paths that they have not known.—Isa. xlii. 16.

Oh, what joy it brings to me to think that I am not a lonely wanderer trying to find my way, but that the vague and inexplicable yearnings which I have, and which I am following, are the drawing-strings thrown out to lead me by One who knows just what my necessities are, and who stands ready to relieve them all. He is my King, my Priest, my Prophet, my all in all, to do whatever I need to have done, in body or soul, for time and for eternity.

WEDNESDAY.

THE KING AND HIS SPOUSE.—Psalm xlv.

1 My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously, because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall entreat thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

This Psalm is the Nuptial Song of Christ and the Church—"which has for its peculiar theme the home-bringing of Christ's elect, that they may be joined to Him in a union that shall survive the everlasting hills."—*William Binnie*.

"Verse 1 is an announcement of intention, a preface to the song; verse 2 adores the matchless beauty of Messiah; and from 3 to 9 he is addressed in admiring ascriptions of praise. Verses 10-12 are spoken to the bride. The church is further spoken of in verses 13-15, and the psalm closes

with another address to the king, foretelling his eternal fame, 16, 17.—*C. H. Spurgeon.*

Our precious Christ can never be made too much of. Jesus is so emphatically lovely that words must be doubled, strained, yea, exhausted, before he can be described.

"O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies; but O ten thousand thousand times fairer Lord Jesus! Alas! I have wronged Him in making the comparison this way. O black sun and moon! but O fair Lord Jesus! O black flowers, and black lilies, and roses! but O fair, fair, ever fair Lord Jesus! O black heaven! but O fair Christ! O black angels! but O surpassingly fair Lord Jesus!"—*Samuel Rutherford.*

Closet Promise.—He leadeth me.—Psalm xxiii. 2.

In "pastures green?" Not always; sometimes
He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys, where
The shadows lie, what matter? He is there.
—*Henry H. Barry.*

THURSDAY.

ABUSED MERCY.—Matt. xxi. 33-46.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard

cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

In this parable we note two things:

"I. *The Owner's Claim.* His right and authority are complete. God presses His right to our love and service. Blessings are privileges, and privileges are obligations. II. *The Owner's Loving Patience.* There never

was an earthly employer who showed such persistent kindness towards such persistent rebellion. The account of servants sent again and again, in spite of insults and death, is a faint picture of His forbearance towards Israel. Mercies, deliverances, revelations, pleadings, gather, a shining host, around all their history as the angelic camp was close to Jacob on his journey. But all along the history stand dark and blood-stained images of mercies despised and prophets slain. The tenderness of God in the old dispensation is wonderful; but in Christ it appears in a pathos of yearning."—*Charles M. Southgate.*

Let us be thankful that God has planted His vineyard among us. We are situated, not in any of the deserts, or wastes, or commons of the world, but in the vineyard, in "a garden inclosed," in the very garden of the Lord. What reception are we giving to God's ministers, and especially to God's beloved Son?

"Nothing so cold as lead, yet nothing more scalding if molten; nothing more blunt than iron, and yet nothing so keen if sharpened. . . . Thus it is that mercy abused turns to fury; God, as He is a God of mercies, so He is a God of judgment; and it is a fearful thing to fall into His punishing hands."—*John Trapp.*

Closet Promise.—Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.—*Titus ii. 14.*

The word "peculiar" contains the fundamental idea of divine ownership. A "peculiar people;" that is, a people for His own possession.

Robert Hall said: "We are not a race of independent creatures, abandoned to live without control; we are not sent into the world to follow the dictates of our own will. We cannot commit a greater mistake than to suppose that we are in any sense our own; we belong to another; even our limbs and faculties do not so much belong to ourselves as we do to our Maker. To do His will, to conform to His pleasure, to keep His commandments, to promote His glory—these are the great ends of our existence, and to attain them ought to be the fundamental law of our being; otherwise we live in vain—worse than in vain, and it would have been better for us never to have had an existence."

FRIDAY.

CLEANSING.—Ezek. xxxvi. 25–38.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed

and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord God; I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

Who can read verses 26 and 27 and doubt, for one moment, that regeneration is a thorough change of heart?

“Observe the order in which these things are arranged. ‘I will give them one heart, and I will put a new spirit within them; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in My statutes, and keep Mine ordinances, and do *them*.’ Thus principle precedes practice, and prepares for it. And here we admire the plan of the gospel. To make the fruit good, it makes the tree also; to cleanse the stream, it purifies the fountain. It renews the nature, and the life becomes holy of course.”—*Fay*.

Then, also, the Lord effectually cleanses all His people (verse 25).

1. *From all their filthiness.* *All.* All the filthiness of their *birth-sin*; all that came out of them in their childhood. All their *actual* filthiness.

2. *From all their idols.* Is your heart-house stuffed full with idols of one sort or another? The Lord of Love will come in with His salvation, turn those idols out, and reign in their stead.

Closet Promise.—And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. iv. 7.

What a promise! What more unmanageable than our tyrant thoughts!
And yet the promise is, He will garrison our hearts with the peace of God
which passeth all understanding.

Let every thought
Be captive brought,
Lord Jesus Christ, to Thine own sweet obedience!

That I may know,
In ebbless flow,
The perfect peace of full and pure allegiance.
—*Frances Ridley Havergal.*

SATURDAY.

YOUR UTMOST DILIGENCE.—2 Pet. iii.

1 This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation,

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens

shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

The second coming of Christ is constantly represented in the New Testament as near, and the view is natural and true.

"The servant that looks for his master will be loth to be found in bed when he comes; no, he sits up to open the door for him when he knocks. Christ hath told us He will come, but not when, that we might never put off our clothes, or put out the candle. 'Watch, therefore, for ye know not what hour the Lord doth come.'"—*Gurnall.*

"Whether I eat or drink, or in whatever other action or employment I am engaged, that solemn voice always seems to sound in my ears, 'Arise, ye dead, and come to judgment.' As often as I think of the Day of Judgment my heart quakes, and my whole frame trembles. If I am to indulge in any of the pleasures of the present life, I am resolved to do it in such a way that the solemn realities of the future judgment may never be banished from my recollection."—*St. Jerome*.

"Strive that the Lord at His coming may find you peaceful and reconciled."—*Gerhard*.

Closet Promise.—I will not leave you comfortless : I will come to you.
—John xiv. 18.

Into sick-rooms, where His children lie, Jesus often comes. No physician visits so faithfully. Noble old Halyburton, of Scotland, said one morning to his family, "Jesus came to me in the third watch of last night, walking upon the waters. He said to me, 'I am Alpha and Omega, the beginning and the end, and I have the keys of hell and death.' He stilled the storm in my soul, and lo ! there was a sweet calm."—*T. L. Cuyler, D. D.*

THE CHILDREN'S CORNER.

Breakfast Motto.—How sweet are Thy words unto my taste.—Psalm cxix. 103.

Weekly Proverb.—Success has ruined many a man.—*Poor Richard*.

DAILY BIBLE READING.—SCENES IN THE LIFE OF SAMSON.

Sunday.—Samson's Birth.—Judges xiii. 1-25.

Monday.—He Kills a Lion.—Judges xiv. 1-9.

Tuesday.—Samson's Riddle.—Judges xiv. 10-20.

Wednesday.—Samson's Foxes.—Judges xv. 1-8.

Thursday.—A Jawbone for a Sword.—Judges xv. 9-20.

Friday.—Delilah's Scissors.—Judges xvi. 1-20.

Saturday.—Samson in Chains.—Judges xvi. 21-31.

A LITTLE CHILD'S RESOLVE.

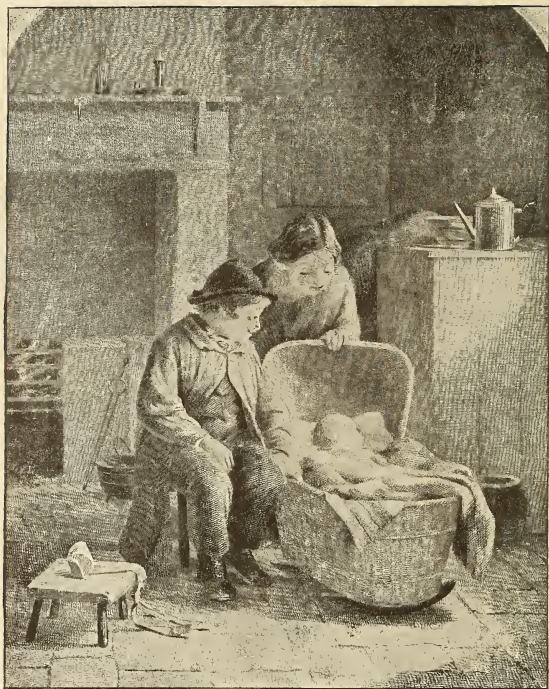
I will not swear,
I will not dare
God's name in vain to take ;

I will not lie,
But I will try
The truth my guide to make.
—*Selected.*

As ye would that men should do to you, do ye also to them likewise.—
Luke vi. 31.

Our verse to-day is what is called the "Golden Rule." I wish every one of my little friends would commit it to memory. If you always keep that rule you will make a great deal of happiness in this world. I read of a good man who lived in Massachusetts. One day his horse happened to stray into the road; his neighbor took him and put him into the pound. Meeting the owner soon after, he told him what he had done, "and if I catch him in the road again," he said, "*I'll do it again.*" "Neighbor," replied the good man, "not long since I looked out of my window in the night, and saw your cattle in my meadow, and I drove them out and shut them in your yard, and *I'll do it again.*" The other man went right off, and let the horse out of the pound, and paid the charges himself. Now, don't you see how the good man kept the "Golden Rule"—*he did as he would like to be done by.* And his act taught his mean neighbor a good lesson. When your little playmates treat you meanly, do you treat them kindly; then you will be obeying the "Golden Rule."





LEFT IN CHARGE.

LEFT IN CHARGE.

This boy has been left in charge of the baby. The mother must leave the room to look after her household duties; or, it may be, must go to the store to make some purchases. The Bible says, "Honor thy father and thy mother." Now, if we would honor our parents, we must obey them. We must not stop to ask questions about what we are told to do, or try to find out the reason for it. It is reason enough that our parents tell us to do a thing.

If a boy is bidden to mind the baby, and chooses to do something else, the goodness of that something else and of the way in which it is done will not save him from censure. The commander of the ship-of-war "Orient," before the battle of the Nile, placed his son, thirteen years of age, on certain duty, to stay at his post till relieved by his father's order. Soon after the father was slain. The boy held his post in the midst of fearful carnage, ignorant of his father's fate; and, while the sailors were deserting the burning and sinking ship, he cried, "Father, may I go?" The permission did not come from his dead father's lips, and there he stood alone, firm at his post, and perished in the flames.

A noble saying is on record of a member of the British House of Commons, who, by his own industry and perseverance, had won his way to that high position. A proud son of an aristocratic family one day taunted him with his humble origin, saying, "I remember when you blacked my father's boots." "Well, sir," was the noble response, "*did I not do it well?*" Whatever you do, be it so humble a duty as minding the baby, *do it well.*

THIRTY-FIFTH WEEK.

PEARL TEXT.—Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—Psalm xxxvii. 5.

All my times shall ever be
Ordered by Thy wise decree:
Times of sickness, times of health,
Times of penury and wealth,

Times of trial and of grief,
Times of triumph and relief.
—Selected.

Experience is an excellent schoolmaster; but he does charge such dreadful wages.—*Carlyle*.

A Christian life is full of mysteries: poor, and yet rich; base, and yet exalted; shut out of the world, and yet admitted into the company of saints and angels; the world's dirt, and God's jewels.—*T. Manton*.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

JESUS AND THE YOUNG.—Mark x. 13–22.

13 ¶ And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest

thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

Jesus and Children—is there a more beautiful scene in all the Bible?

"Jesus is attractive to children. There are some men and women for whom they do not care. Jesus is not like these. There are others for whom children are never shy, or afraid. Jesus is like these."—*A. McAulane, D.D.*

Jesus is still calling little children to Him. His arms are ever open to receive them, and His lips parted to bless them. Let us beware of throwing any impediment between them and their Saviour. We cannot too fully appreciate the importance of *early conversion*. Conversions after forty years

are very rare : like the scattered grapes on the remotest branches after the vintage is over, there is only one here and there.

In the case of the *young ruler* the lesson taught is this: *Heaven won by being, not doing.* His trouble was *self-satisfaction*. "This young man thought himself somewhat beforehand, and that God, perchance, was in his debt. Truly, many nowadays grow crooked and aged with over-good opinions of themselves, and can hardly ever be set right again."—*John Trapp*.

Possessions that possess. "Every man hath some such possessions as possess him, some such affections as weigh down Christ Jesus, and separate him from Him, rather than from those affections, those possessions."—*Dr. Donne*.

The Christian's possession. "He who has left all things begins to possess God; and he who has God for his portion is the possessor of all nature. Instead of lands, he is sufficient to himself, having good fruit which cannot perish. Instead of houses, it is enough for him that there is the habitation of God, and the temple of God, than which nothing can be more precious. For what is more precious than God? That is the portion which no earthly inheritance can equal."—*Ambrose*.

Closet Promise.—Lord, Thou hast heard the desire of the humble: Thou wilt prepare their heart, Thou wilt cause Thine ear to hear.—Psalm x. 17.

"Learn to entwine with prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matter; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it."

MONDAY.

CROSSING THE JORDAN.—Josh. iii. 5-17.

5 And Joshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that

bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon a heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come

unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon a heap very far from the city Adam, that *is* beside Zaretan; and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

To my thinking, this stepping into a brimming river, when as yet there was no sign of a path, is one of the grandest pictures of faith on record. It required a stronger faith to cross the Jordan than to cross the Red Sea. At the Red Sea the path was made, before the Israelites were called upon to take a single step. But here the path was only made *when* they stepped. And so in our conversion, we believe in an already accomplished fact; while in the realization of every promise made to the Christian believer, the fact is accomplished *when* we believe, and the work goes on as we trust.

There are many beautiful illustrations of *promises thus proved*. A poor traveller called upon a certain good man named Fenneberg, to borrow three dollars; this was the whole amount of money possessed by this modern Nathaniel; but as the poor traveller asked for it in the name of Jesus, he lent him all he had, even to the last penny. Some time after, being in absolute want himself, he remembered the fact while at prayer, and with childlike faith and simplicity, he said: "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them; I pray Thee to return them to me." The very same day a letter arrived containing money, which Gossner, his pastor, delivered to the good man, with these words: "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which was sent to him by a rich man, at the solicitation of the poor traveller to whom he had lent his all. Fenneberg, quite overcome with surprise, said, in his childlike way: "O, dear Lord, one cannot say a single word to Thee, without being put to shame."

Closet Promise.—I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isa. xli. 13.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So, as He leads, my path I make,
And step by step I gladly take—
A child in Him confiding.

Just as God leads me, I abide,
In faith, in hope, in suffering, true:
His strength is ever by my side;
Can aught my hold on Him undo?

I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briers keen;
God does not yet His guidance show,
But in the end it shall be seen,
How, by a loving Father's will,
Faithful and true, He leads me still,
My trembling footsteps guiding.
—*Lampertius.*

TUESDAY.

THE SAVIOUR'S CALL.—Isa. lv.

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is not bread*? and your labour for *that which satisfieth not*? hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy

upon him; and to our God, for he will abundantly pardon.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

The idea here is the absolute freeness of the offer of salvation. No man can excuse himself for not being a Christian because he is poor; no man who is rich can ever boast that he has *bought* salvation, or that he has obtained it on more easy terms because he had property. None are so poor that they cannot purchase it; none are so rich that they can purchase it with gold. If obtained at all by the poor or the rich it must be without money and without price. If the poor are willing to accept of it as a gift, they are welcome; and if the rich will not accept of it as a gift, they cannot obtain it. What a debt of gratitude we owe to God, who has thus placed it within the reach of all! How cheerfully and thankfully should we accept that as a gift which no wealth however princely *could* purchase, and which, being pur-

chased by the merits of the Redeemer, is put within the reach of the humblest child of Adam!

Closet Promise.—Through Him we both have access by one Spirit unto the Father.—Ephes. ii. 18.

"Through *Him*," the glorious Intercessor, who everywhere this day gathers His people's prayers, and offers them as incense before the Father's throne. All who this day have prayed for me offer their petitions in His Name, and I again for them. And by the Holy Spirit, the one gracious "Comforter," these prayers have ascended to "Our Father." Oh, the closeness of the tie that binds Christians together,—the threefold cord! love for the Father, the Son, and the Holy Ghost. May our hearts be drawn and fastened heavenward with this sacred, blessed Bond.

WEDNESDAY.

THE CHRISTIAN IN THE WORLD.—1 Tim. vi. 6-21.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment with-

out spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

"Godliness may do a man good without gain, but worldly gain can do a man no good without godliness."—*Gataker*.

"All our pieces of gold are but current to the grave; none of them will pass in the future world. Therefore, as merchants when they travel make over their money here, to receive it by bills of exchange in another

country ; let us so do good with our goods while we live, that when we die, by a blessed bill of exchange, we may receive them again in the kingdom of heaven."—*Adams*.

"God will never receive us upon any invoice sent from this world. Every man is to be reappraised, unpacked, examined, mostly thrown away ; and that which is least esteemed here will be measured and judged as the best and the highest, so that the last shall be first, and the first shall be last. The ten thousand who go without a procession to the grave, whom no man knows to have died, and no man misses, have their procession on the other side, and armies in triumph shout them home ; while men who are followed to the grave by a long procession, who are buried with much state, and who fill the world for a time with the sound of their fall, are received on the other side silently and without procession, and happy is it for them if they do not rise to shame and everlasting contempt."—*H. W. Beecher*.

Closet Promise.—The Lord is my strength and song, and He is become my salvation.—Exod. xv. 2.

"I ask Thee for the daily strength
To none who ask denied ;
For a mind to blend with outward life

While keeping at Thy side,
Content to fill a little space
So *Thou* be glorified."

THURSDAY.

"A NEW SONG."—Psalm cxlix.

1 Praise ye the LORD. Sing unto the LORD
a new song, *and* his praise in the congregation
of saints.

2 Let Israel rejoice in him that made him :
let the children of Zion be joyful in their King.

3 Let them praise his name in the dance : let
them sing praises unto him with the timbrel and
harp.

4 For the LORD taketh pleasure in his people :
he will beautify the meek with salvation.

5 Let the saints be joyful in glory : let them
sing aloud upon their beds.

6 Let the high praises of God be in their
mouth, and a twoedged sword in their hand ;

7 To execute vengeance upon the heathen,
and punishments upon the people ;

8 To bind their kings with chains, and their
nobles with fetters of iron ;

9 To execute upon them the judgment written :
this honour have all his saints. Praise ye
the LORD.

"This is 'a new song,' evidently intended for the new creation, and the men who are of new heart. It is such a song as may be sung at the coming of the Lord, when the new dispensation shall bring overthrow to the wicked and honor to all the saints."—*C. H. Spurgeon*.

"Give us, oh, give us the man who sings at his work ! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he

marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spiritual sunshine—graceful from very gladness—beautiful because bright.”—*Thomas Carlyle*.

David saith, “*Let the saints sing aloud upon their beds.*” If confined by sickness, let them joy in God. In the night watches let them not lie awake and weep, but like nightingales let them charm the midnight hours. What a blessing to have our beds made into thrones, and our retirements turned into triumphs!

“This verse has been fulfilled in solemn crises of saintly life. On beds of death, and at the scaffold and the stake, joy and glory have been kindled in the hearts of Christ’s faithful witnesses.”—*Thomas Le Blanc*.

Closet Promise.—Thou shalt guide me with Thy counsel, and afterward receive me to glory.—Psalm lxxiii. 24.

Grief is strong, but joy is stronger;
Night is long, but day is longer.
When life’s riddle solves and clears,
And the angels in our ears

Whisper the sweet answer low
(Answer full of love and blessing),
How our wonderment will grow
At the blindness of our guessing;
All the hard things we recall
Made so easy—after all!

Earth is sweet, but heaven is sweeter;
Love complete, but faith completer.
Close beside our wandering ways,
Through dark nights and weary days,
Stand the angels with bright eyes;
And the shadow of the cross

Falls upon and sanctifies
All our pain and all our loss.
Though we stumble, though we fall,
God is helping—after all!

Sigh then, soul, but sing in sighing
To the happier things replying;
Dry the tears that dim thy seeing,
Give glad thoughts for life and being;
Time is but the little entry

To eternity’s large dwelling,
And the heavenly guards keep sentry,
Urging, guiding, half-compelling,
Till the puzzling way quite past,
Thou shalt enter in—at last!

—*Susan Coolidge*.

FRIDAY.

NEBUCHADNEZZAR’S DREAM.—Dan. ii. 31-45.

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image’s head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that *were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men

dwelt, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Nebuchadnezzar dreams a dream. The wise men were summoned to interpret it; but they could not. Daniel shows the king the interpretation of it.

Now what was this vision for? Not to show the glory of the golden head, nor the splendor nor power of any of the succeeding kingdoms. It was to disclose the fact that all these earth-kingdoms, resplendent and powerful as they were to be, were yet to perish, and to be superseded by a divine kingdom that should never be destroyed. It was not only never to be destroyed, but was to fill the whole earth.

"There on the hillside overlooking the sea of Galilee sits Christ. He is gathering around Him the passing population—men from their farms and from the villages—men ragged, ignorant and suffering. He opens His lips, and says: 'Blessed are the poor in heart, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth.' But then and there began a kingdom that is still rolling on. The wealth of the world is in its treasury; the learning of the world is in its schools; the power of the world is in its greatness; the eloquence of the world is in its life, and the sympathy of the world is in its heart. It is to fill the whole earth; its mission is to every island, every mountain top and every valley, and it will conquer all, for the mouth of the Lord hath said it."

Closet Promise.—Thou shalt show us wonderful things in Thy righteousness, O God of our salvation: Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.—Psalm lxxv. 5.

Let the world call herself my foe,
Or let the world allure;
I care not for the world; I go
To this dear Friend and Saviour.
And when life's fiercest storms are sent,

Upon life's wildest sea,
My little bark is confident
Because it holds by Thee.
—George Macdonald.

SATURDAY.

THE CHRISTIAN'S MOTTO.—Phil. iii.

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you *it is safe*.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ,

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

In this chapter the apostle Paul relates his experience of the utter vanity of anything but Christ to save. If any one had reason to glory in the flesh he had (verses 4-7); but he saw these things were of no use (verses 8-11).

Then he proceeds to lay down the true law of spiritual progress. No one grows who does not mean to grow. Paul made great progress; but Paul had a great purpose; mark his emphatic language: "This one thing I do."

True Christian living is always *attaining*; so that, with the apostle, the true Christian can say, "Not as though I had already attained;" I have not subdued every faculty and every sentiment: I have not brought all my powers to love spontaneously and intensely the thing which is just, and true, and pure, and right, and noble, and best; I have not yet become such a Christian that I feed upon the bread of heaven; but, "forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus." This is a true Christian life.

Let Paul's motto be ours, "This *one thing* I do." "Christ must have the whole heart and give the casting vote in every decision, or else we cannot be full-grown Christians. This is the 'one thing.'"—*T. L. Cuyler.*

Closet Promise.—My times are in Thy hand.—Psalm xxxi. 15.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine
Through peace to light.

THE CHILDREN'S CORNER.

Breakfast Motto.—The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing.—Psalm xxxiv. 10.

Weekly Proverb.—Fools make feasts, and wise men eat them.—*Poor Richard.*

DAILY BIBLE READING.—THE ISRAELITES IN THE WILDERNESS.

Sunday.—Last Night in Egypt.—Ex. xiii. 17-22; Ex. xiv. 1-14.

Monday.—Crossing the Red Sea.—Ex. xiv. 15-31.

Tuesday.—The Song of Moses.—Ex. xv. 1-22.

Wednesday.—The Bitter Waters.—Ex. xv. 23-27.

Thursday.—Heavenly Manna.—Ex. xvi. 1-36.

Friday.—The Smitten Rock.—Ex. xvii. 1-7.

Saturday.—Object Lessons from a Mountain Pulpit.—Ex. xvii. 8-16.

THREE'S COMPANY.

Two's company, we used to say
Before the baby came;
But now that he has come, you know,
Things hardly seem the same.

And as I hold him in my arms,
And hear him softly coo,

I wonder how we e'er could be
Quite satisfied with two.

For since his coming brought such joy,
It surely seems to me,
Though two is called good company,
Still better far is three.

—*Selected.*

A new heart.—Ezek. xviii. 31.

A teacher asked a little girl in her class, "Do you think you have a new heart?" "Yes, teacher; I hope so," replied the child. "What makes you hope so?" "Because I love the things which I used to hate, and hate what I used to love." A little boy once said, "How hard it is to do right!" and so hard did he find it, that, after awhile, he added, "It's of no use trying." But he was a boy who had learned to read and understand the Bible, and one day he thought to himself, "Why! I have been trying to change

myself all this time, and here I read that only God can change me. How foolish I have been not to ask Him!" Dear children, only Jesus can give us a *new heart*. He can take out of us the naughty heart of sin and give us a clean heart. Can't you make this your prayer, which a little African girl offered: "Lord Jesus, my heart bad too much; me want to love You, me want to serve You, but my bad heart will not let me. O Lord Jesus, me can't make me good. Take away this bad heart. O Lord Jesus, give me a new heart. O Lord Jesus, me sin every day. Pardon my sins, O dear Jesus; let me sin no more."

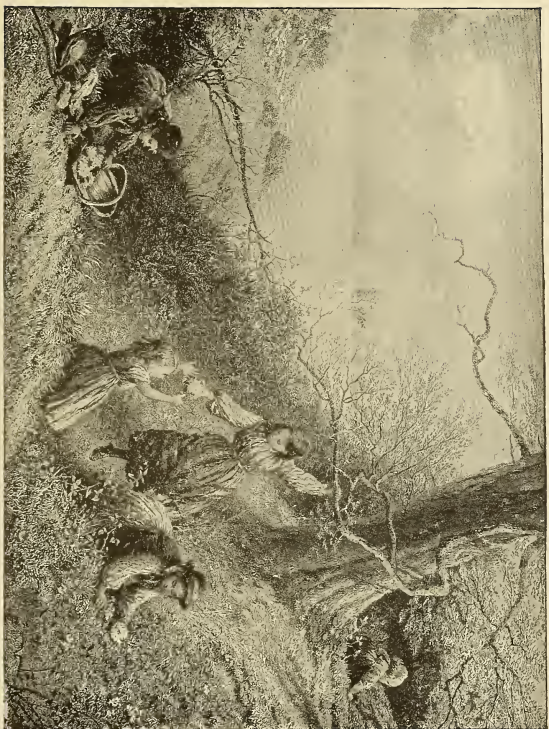
PRIMROSE-GATHERERS.

The humble primrose' bonny face
 I meet it everywhere;
 Where other flowers disdain to bloom,
 It comes and nestles there.
 Like God's own light, on every place
 In glory it doth fall:
 And where its dwelling-place is made,
 It straightway hallows all!

The stars are sweet at eventide,
 But cold, and far away;
 The clouds are soft in summer time,
 But all unstable they:
 The rose is rich—but pride of place
 Is far too high for me—
 God's simple, common things I love—
 My primrose, such as thee!

I love the fireside of my home,
 Because all sympathies,
 The feelings fond of every day,
 Around its circle rise.
 And while admiring all the flowers
 That summer suns can give,
 Within my heart the primrose sweet,
 In lowly love doth rise!

—Robert Nicoll.



PRIMROSE GATHERERS

THIRTY-SIXTH WEEK.

PEARL TEXT.—He that shall humble himself shall be exalted.—Matt. xxiii. 12.

Be wise;
Soar not too high to fall, but stoop to rise.
—Massinger.

Humility is eldest-born of virtue,
And claims the birthright at the throne of
heaven.

—Murphy.

The best place to prepare for the duties of life, is that of Mary, at Jesus' feet.—*Selected.*

I very often think with sweetness and longings and pantings of soul of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—*Jonathan Edwards.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE KING.—Psalm lxxii.

1 Give the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass; as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

“ This Psalm was penned by a king, it is dedicated to a king, and chiefly intended concerning Him who is ‘King of kings.’ ”—*Joseph Caryl.*

The subject of it is, therefore, the Redeemer of the world. His reign is

described as righteous (vers. 1-4), perpetual (vers. 5-7), universal (vers. 8-11), benign (vers. 12-14), and prosperous (vers. 15-17); to which are added a doxology (vers. 18, 19). The reader is reminded of James Montgomery's hymn, beginning, "Hail to the Lord's Anointed;" it is a very beautiful versification of this Psalm.

"*All nations shall serve Him.*" "*Throughout all generations*" shall the throne of the Redeemer stand. "Humanity shall not wear out the religion of the Incarnate God. No infidelity shall wither it away, nor superstition smother it; it shall rise immortal from what seemed its grave; as the true phoenix, it shall revive from its ashes! As long as there are men on earth Christ shall have a throne among them. Instead of the fathers shall be the children. Each generation shall have a regeneration in its midst, let Pope and Devil do what they may."—*C. H. Spurgeon.*

Closet Promise.—Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.—Isa. xxvi. 4.

God liveth ever!
Wherefore, soul, despair thou never!
What though thou treadest with bleeding feet
A thorny path of grief and gloom,
Thy God will choose the way most meet
To lead thee heavenward, lead thee home.

For this life's long night of sadness
He will give thee peace and gladness;
Soul, forget not in thy pains
God o'er all forever reigns.

—*Zion.*

MONDAY.

ALL THINGS ARE READY.—Luke xiv. 16-35.

16 Then said he unto him, A certain man made a great supper, and bade many.

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out

into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you that none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, this man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to

meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that

forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

This lesson concerns the Gospel Feast, from which we take a few practical teachings:

1. The gospel is a feast, abundant, and perfectly satisfying to the soul. "The righteous eateth to the satisfying of the soul."

2. The invitation is universal. All are invited—but the poor in spirit, those who find themselves crippled in their endeavors to walk uprightly, and those whose moral vision is not so good as their neighbors—are urged to come.

3. There are no good reasons for not immediately accepting the gospel invitation. All the excuses of men are born of an evil heart, and are not really hindrances at all.

4. All rejections of the invitation are a choice of the pleasures of this world as against the enjoyments of the next. It is an attempt to gain them at the peril of the soul.

5. The invitation is only for the present time. The time will come when the Master of the house will say: "None of those men which were bidden shall taste of My supper."

Closet Promise.—My people shall be satisfied with My goodness, saith the Lord.—Jer. xxxi. 14.

Have you a want? Keep it not; carry it to Him: it shall lie on the mercy-seat to be considered. In due time shall be written on it, "To be provided for."—*Lady Powerscourt.*

TUESDAY.

SAMUEL'S CALL.—1 Sam. iii.

1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD called Samuel: and he answered, *Here am I.*

5 And he ran unto Eli, and said, *Here am I*; for thou calledst me. And he said, I called not: lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, *Here am I*; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house

shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the* LORD hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beersheba knew that Samuel *was* established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

"Of Bible boys Samuel is a chief favorite. The reason is that nothing under the sun is more beautiful than piety in childhood. Nothing like grace for making the young graceful. Martin Luther in his gentler moments dwelt with great tenderness on the boyhood of Samuel. He found in him what he longed to see in his own boys and in all boys. When God called 'Samuel, Samuel,' he answered at once, 'Speak, Lord; for thy servant heareth.' There we have, as in a nutshell, the history of a child of God."—*J. Wells*.

Life is full of the calls of God. The mode of the call may be various, and the manner in which the call may be received may be various also. We are all taught to expect to be called of God. None are too poor, too humble, too little gifted; all are to be fellow-workers with God. How, then, do we respond to God's call? Is not Samuel's answer, "Speak, Lord; for Thy servant heareth," in its childlike simplicity, faith and submissiveness, a most beautiful and perfect type of what our answer should be? Even the maturest and most saintly cannot transcend this response of the temple-child.

Closet Promise.—And He calleth His own sheep by name, and leadeth them out.—John x. 3.

And what can fill us with a loftier inspiration, or lift us with a more sublime and blessed confidence than this—the fact that Christ, the Eternal Shepherd, has a personal recognition of us, leading us on by name and

calling us to follow? No matter whether He call us into ways of gain or of suffering, of honor or of scorn, it is all one with such a leader before us. Nay, if we go down to sound the depths of sorrow and ennoble the pains of sacrifice and perfume the grave of ignominy, what are these but a more inspiring and more godlike call, since He is now our leader even there?—*Horace Bushnell.*

WEDNESDAY.

FAITH AND CONFESSION.—Rom. x. 1-13.

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep?

(that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

We read, in verse 8, that the word is nigh us, namely, that it is declared to us; that we have it in the *heart*—where the Holy Spirit has impressed it, and in the *mouth*, by which we declare it.

"The mouth and the heart cannot be separated."—*Cramer.*

"The heart without the mouth is timidity; the mouth without the heart is hypocrisy."—*Hedinger.*

Living preaching is God's chosen means of instruction (verse 14).

"It is the first and most pressing duty of the Church to cause all men to hear the gospel. The solemn question, 'How can they believe without a preacher?' should sound day and night in the ears of the churches. The gospel's want of success, or the fact that few believe our report, is only a reason for its wider extension. The more who hear, the more will be saved, even should it be but a small proportion of the whole."—*Hodge.*

"Let us rejoice in the spread which the gospel has already had, and let us earnestly and daily pray that the voices of those Divine messengers that proclaim it may go forth unto all the earth, and their words reach, in a literal sense, to the remotest ends of the globe. Lord, give us any plague rather than the plague of the heart."—*Doddridge.*

Closet Promise.—I am the way, the truth, and the life.—John xiv. 6.

He is a path, if any be misled ;
 He is a robe, if any naked be ;
 If any chance to hunger, he is bread ;
 If any be a bondman, he is free ;
 If any be but weak, how strong is He ?

To dead men life He is, to sick men health,
 To blind men sight, and to the needy wealth—
 A pleasure without loss, a treasure without
 stealth. —Giles Fletcher.

THURSDAY.

THE PROMISES OF THE GOSPEL TO THE PENITENT.—Jer. iii. 12-19.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those

days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

God pities the backslider, just as the general on the field of battle pities the wounded who are carried bleeding by their comrades to the rear. He says: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord: and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever."

"I know of a father, who, after his son came back the fourth time, said, 'No! I forgave you three times, but I will never forgive you again.' And the son went off and died. But God takes back His children the thousandth time as cheerfully as the first. As easily as with my handkerchief I strike the dust off this book, God will wipe out all our sins. Oh, this mercy of God!"—*T. De Witt Talmage, D. D.*

"You cannot believe too much in God's mercy. You cannot expect too much at His hands. He is 'able to do exceeding abundantly above all that we ask or think.' No sin is so great but that, coming straight from it, a repentant sinner may hope and believe that all God's love will be lavished upon him, and the richest of God's gifts granted to his desires."—*Maclaren.*

Closet Promise.—The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord.—Lam. iii. 25.

I'll take my cross and bear it ever,
For Jesus, day by day;
He'll give me grace to bear it bravely,
He'll help me watch and pray.

I'll take my cross and bear it ever,
The cross for me He bore;

Soon glory-crowned I'll reign in heaven
With him for ever more.

"No cross, no crown!" Then welcome ever
The cross He bids me take;
I'll bravely bear, and murmur never,
The cross for Jesus' sake!

—Mrs. C. M. S. Burr.

FRIDAY.

SAUL'S CONVERSION.—Acts ix. 1-22.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven :

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

5 And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : *it is hard* for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth ; and when his eyes were opened, he saw no man : but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus : for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem :

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel :

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales : and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said ; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests ?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The conversion of a sinner from the error of his way is one of the noblest works of God ; and perhaps in the conversion of no individual have those

attributes been more fully manifested than in the conversion of Saul of Tarsus. Notice :

1. *The supernatural illumination he experienced.* "A light from heaven," "A great light above the greatness of the sun" (Acts xxii. 6), shone around and upon him. It was the appearance of Christ himself (1 Cor. xv. 8). Now true conversion in every man commences something in the same way. Though not attended with any vision to the bodily senses, yet it must be "light from heaven"—a Divine illumination.

2. *The prostration of soul he manifested.* "Saul fell to the earth." And thus the Holy Ghost deals with sinners in their conversion. He not only enlightens, but *humbles* them.

3. *The strong emotions he felt.* "He trembled and was astonished." And to this state God brings every convinced sinner. As he thinks of the justice and holiness of God, he trembles. As he thinks of the long-suffering of God towards him, he is astonished.

4. *The sincere prayer he offered.* "Lord, what wilt thou have me to do?" This is the true feeling of a sincere convert.

5. *The devotion he displayed.* "He arose from the earth." So far he was passive, now he becomes active. Sin is given up in every true conversion, and communion with God becomes the convert's daily delight.

"When the word came to Ananias he at first hesitated because of the notorious character of Saul; but, yielding, he went his way, and entered the house of Judas. Little is recorded of the interview, but we can imagine the feelings of both. The first word of the disciple opens wide the door of Christian fellowship—'*Brother* Saul!' It was a new word and a new thought. There was no brotherhood in Pharisaism. Through the instrumentality of this divinely-appointed messenger the scales fell from the eyes of the praying penitent, and he was filled with the Holy Spirit."—*R. R. Meredith, D. D.*

Closet Promise.—As for thee, the Lord thy God hath not suffered thee so to do.—Deut. xviii. 14.

We give thanks often with a tearful, doubtful voice, for our spiritual mercies *positive*; but what an almost infinite field there is for mercies *negative*! We cannot even imagine all that God has suffered us *not* to do, *not* to be.—*F. R. Havergal.*

SATURDAY.

PRAISE.—Psalm cxxxv.

1 Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD: for the LORD *is* good: sing praises unto his name: for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who smote the firstborn of Egypt, both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* a heritage, a heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

“Here we see the servant of the Lord arousing his fellow-servants by three times calling upon them to praise. Are we, then, so slow in such a sweet company? Or is it that when we do our utmost it is all too little for such a Lord? Both are true. We do not praise enough; we cannot praise too much. We ought to be always at it, answering to the command here given—Praise, Praise, Praise. Let the Three-in-one have the praises of our spirit, soul and body. For the past, the present and the future let us render three-fold hallelujahs.”—*C. H. Spurgeon*.

As Gotthold was one day passing a tradesman's home he heard the notes of a psalm, with which the family were concluding their morning meal. He was deeply affected, and, with a full heart, said to himself: O my God, how pleasing to my ears is the sound of Thy praise, and how comforting to my soul the thought that there are still a few who bless Thee for Thy goodness. Alas! the great bulk of mankind have become brutalized and resemble the swine, which in harvest gather and fatten upon the acorns beneath the oak, but show to the tree, which bore them, no other thanks than rubbing off its bark and tearing up the sod around it.

Closet Promise.—I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before Him.—Eccles. iii. 14.

Do what Thou wilt! yes, only do
What seemeth good to Thee;
Thou art so loving, wise and true,
It must be best for me.

Send what Thou wilt; or beating shower,
Soft dew, or brilliant sun;

Alike in still or stormy hour,
My Lord, Thy will be done.

Take what Thou wilt, beloved Lord,
For I have all in Thee!
My own exceeding great reward,
Thou, Thou Thyself shalt be.

—F. R. Havergal.

THE CHILDREN'S CORNER.

Breakfast Motto.—Eat thy bread with joy.—Eccl. ix. 7.

Weekly Proverb.—Would you live with ease, do what you ought, and not what you please.—*Poor Richard*.

DAILY BIBLE READING.—THE ISRAELITES IN THE WILDERNESS.

Sunday.—A Wise Father-in-law.—Ex. xviii. 1-27.

Monday.—God's Presence on Mt. Sinai.—Ex. xix. 1-25.

Tuesday.—The Ten Commandments.—Ex. xx. 1-26.

Wednesday.—The Uplifted Serpent.—Num. xxi. 1-9.

Thursday.—The Song of Moses.—Deut. xxxii. 1-43.

Friday.—The Blessings of the Twelve Tribes.—Deut. xxxiii. 1-29.

Saturday.—Visions from Pisgah.—Deut. xxxiv. 1-12.

THE BEST THAT I CAN.

"I cannot do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only a part of God's great plan,
And I'll cheerfully do the best that I can."

"What's the use," said a fleecy cloud,
"Of those few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold!
Yet I'm a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought like a silver thread
Kept winding in and out all day
Through the happy golden head;

Mother said: "Darling, do all you can,
For you are a part of God's great plan!"

She knew no more than the glancing star,
Nor the cloud with its chalice full!
How, why, and for what all things were—
She was only a child at school!
But thought: "It's a part of God's great plan,
That even I should do all that I can!"

So she helped a younger child along,
When the road was rough to her feet,
And she sang from her heart a little song,
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said: "I, too, will do the best that I can."
—*Selected*.

Watch and pray, that ye enter not into temptation.—Matt. xxvi. 41.

Little Henry was slowly recovering, and just able to be about the room, when his sister came in eating a piece of cake. Henry's mother had told him that it would not be safe for him to have what the other children did till he was stronger. His appetite was coming back: the cake looked inviting. "Jennie," said he, "you must run right out of the room away from

me with that cake; and *I'll keep my eyes shut* while you go, so that I sha'n't want it." That is the way to resist temptation: just shut your eyes and turn away from it. The reason why so many people do wrong is because they go where temptation is. They go among bad people or into bad places on purpose, Then the devil overcomes them. Now, we must "watch," that is, *look out*. Then we must "pray," that is, tell Jesus and ask Him to help us. I know a little boy who prayed: "O Jesus, I am going to school to-day; the boys are rough; they say bad words, and do naughty and wicked things; they cheat the teacher. Dear Jesus, keep me from being like them. Amen." That boy carried it all to Jesus, and the dear Lord gave him strength to resist temptation.

THIRTY-SEVENTH WEEK.

PEARL TEXT.—Mark the perfect man, and behold the upright: for the end of that man is peace.—Psalms xxxvii. 37.

Life! we've been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;

Then steal away, give little warning;
Choose thine own time;
Say not good-night, but in some brighter clime
Bid me good-morning. —*Selected.*

Wordsworth said he wished he had written those lines.

Death has lost its sting; and, I thank God, I know not what *hurry of spirit* is, or unbelieving fears.—*Fletcher.*

Are you looking for His coming
Some day?
Are you ready for His coming
Any way?
Should He come next night or morn,
Should He tarry, or come soon,
Are you ready?

Sudden as lightning flash He'll come
Some day,
To take His white-robed bride
Away—
Robed, and ready for her Lord,
She will be by Him adored;
Oh, be ready!

—*Rev. John Parker.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

“THE ARMOR OF LIGHT.”—Rom. xiii.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and in drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The keynote of this chapter is: *To every one his due!* The Christian's
(470)

royal motto: 1. In reference to his relation to the civil authority (vers. 1-6); 2. In his intercourse with every man (vers. 7-14).

In ver. 14 we have the grand summary. "All Christian duty is included in putting on the Lord Jesus; in being like Him, having that similarity of temper and conduct which results from being intimately united to Him by the Holy Spirit."—*Hodge*.

"Put on the armor of light"—the evidence of our loyalty to Christ.

"Look into Christ's wardrobe, and you will find no torn or ragged apparel; Christ had the robe of righteousness, the garment of innocency, the spotless coat of temperance and chastity, and with these he went about doing good. Out of this wardrobe we must make up our wedding garment. We must be conformable to Christ."—*Farindon*.

The call of Christianity is a call to awake from spiritual sleep (verses 11-14). The reason given is, *it is almost morning*. Yield yourselves with glad consent to this greatest motive—the *end is near*—near His coming, near our final home.

Closet Promise.—For it is God which worketh in you both to will and to do of His good pleasure.—Phil. ii. 13.

Fall warm, fall fast, thou mellow rain!
Thou rain of God, make fat the land;
That roots which parch in burning sand
May bud to flower and fruit again.

Failure?—while tide-floods rise and boil
Round cape and isle, in port and cove,
Resistless, star-led from above;
What thought one tiny wave recoil?
—*Charles Kingsley*.

MONDAY.

EBENEZER.—1 Sam. vii. 3-14.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalam and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to

Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it* for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Miz-

peb, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD hepled us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and

the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

"The coming on of a great trouble or grief; the hours of anguish, which we may or may not confide to another; those habitual troubles which weigh down life with a perpetual gravitation; and, on the other hand, the rolling away of grief; the glad morning after the night; the dawn of great affections in the soul—which are the best blessings that God ever gives, and are to us what the coming of the morning sun is to the day; the emerging into the light of a new faith; victories over easily besetting sins; the conquest over inbred sins; clearer views; stronger impulses of conscience; a new sense of manhood infused into our souls; a more heroic impulse taking the place of a craven or mere physical habitude of obedience—all these critical, inward experiences are worthy of some external recognition. We should specialize them. We should think of them in their individuality and in their sequences; and it would be well for us if we could set up some memorial, and be able to bear witness to one another, saying, 'Hitherto the Lord hath helped us.'"—*H. W. Beecher.*

Closet Promise.—Thou art My servant; I have formed thee; thou art My servant; O Israel, thou shalt not be forgotten of Me.—Isa. xlv. 21.

Oh, give Thy servant patience to be still,
And bear Thy will;
Courage to venture wholly on the arm
That will not harm;

The wisdom that will never let me stray
Out of my way;
The love, that, now afflicting, knoweth best
When I should rest.

—*J. M. Neale.*

Accept His will entirely, and never suppose that you could serve Him better in any other way. You can never serve Him well, save in the way He chooses. Supposing that you were never to be set free from such trials, what would you do? You would say to God, "I am Thine—if my trials are acceptable to Thee, give me more and more." I have full confidence that this is what you would say, and then you would not think more of it—at any rate, you would not be anxious. Well, do the same now. Make friends with your trials, as though you were always to live together; and you will see that when you cease to take thought for your own deliverance, God will take thought for you; and when you cease to help yourself eagerly, He will help you.—*Francis de Sales.*

TUESDAY.

AN EVENTIDE PSALM.—Psalm viii.

1 O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than

the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

7 All sheep and oxen, yea, and the beasts of the field:

8 The fowl of the air, and the fish of the sea, and *whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

Christ is the principal subject of this Psalm, and it is interpreted of Him, both by our Lord himself (Matt. xxi. 16), and by His holy apostle (1 Cor. xv. 27; Heb. ii. 6, 7).

"The special excellence of the Divine nature celebrated in this Psalm is the implanting of strength in that which is apparently weak. The grand instance of this, and the only one here noticed, is man, both in his infancy and his maturity."—*J. G. Murphy.*

This excellence of God's name particularly appears in three things: 1. In *infants*. "He who delights in the songs of angels is pleased to honor Himself in the eyes of His enemies by the praises of little children." 2. In the *heavens*, with the moon and stars. All these have been *ordained* by the all-wise God; and the earth and its inhabitants are receiving continual benefits from them. 3. In *man himself*. "The dominion that God has bestowed on man is a great glory and honor to him; for all dominion is honor, and the highest is that which wears the crown."

Closet Promise.—Even the very hairs of your head are all numbered.—Luke xii. 7.

We all need in this scene of conflict to give heed to the following words from the pen of Walter J. Mathams:

"Cast all thy care on God,
Nor deem thou doest wrong;
With ease He'll bear the largest load,
For He is very strong.

"What makes thy spirit bend,
He will not feel at all;
The mighty universe itself
To Him is very small.

"Then be thou wise at once,
Come in thy need to Him;
Why shouldst thou bear the cross alone,
Which wearies every limb?

"If thou shouldst longer stay,
'Twill grow in size and weight
Until it crush thee in the dust
And make thee wise too late.

"Be this thy heart's true creed:
God knows thy every care,

And only waits thy willingness
Thee and thy cross to bear."

WEDNESDAY.

ONLY BELIEVE.—Matt. ix. 1-8; 18-31.

1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman which was diseased with an issue of blood twelve years,

came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole, and the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

The power, glory and rewards of faith form the theme of this chapter.

In the story of the poor paralytic, his friends not only believed abstractly in Christ's power; they *brought* their sick neighbor where He was. It was not an experiment with them, but the faith of confident expectation.

The act of the woman with the "bloody issue" was an expression of her faith. Of all those pressing on Jesus, hers was the touch of faith. "There may be much earthly rubbish in the soul that comes to Christ; but if there be in it one gleaming grain of the gold of faith, Christ will receive that soul with all its rubbish; for He knows well that in due time all that is worthless will drop away, that the eye of faith will sweep over a vaster horizon of truth from day to day, until we shall be light in the Lord, and shall not walk in darkness."—*E. Mellor, D. D.*

In the case of the healing of Jairus' daughter, in Mark's gospel we read

that Jesus said to the father, "Be not afraid, only believe." If Jesus speak the assuring word, fears may well be dismissed; but no other word of promise can suffice.

In the case of the two blind men, the promise was, "According to your faith be it unto you." "Faith is the bucket by means of which a man may draw water out of the wells of salvation, and drink to his heart's content."

Closet Promise.—For a little space.—Ezra ix. 8.

Behold the house
Is dark, but there is brightness where the sons
Of God are singing; and behold, the heart
Is troubled, yet the nations walk in white:
They have forgotten how to weep; and thou
Shalt also come, and I will foster thee

And satisfy thy soul; and thou shalt warm
Thy trembling life beneath the smile of God.
A little while—it is a little while—
A little while, and I will comfort thee.

—*Jean Ingelow.*

THURSDAY.

THE ROD OF JESSE.—Isa. xi. 1-9.

1 And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

2 And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

That this chapter refers to the times of the Messiah there can be no question. It is also evident that the time here spoken of has not yet fully come, and the mind is still directed onward, as was that of the prophet, to a future period when this shall be accomplished.

The prophecy has been, indeed, in part fulfilled. Wherever the gospel has spread, its effect has been just that which is predicted here. It has calmed and subdued the angry passions of men; it has mitigated laws that were cruel and bloody; it has produced mildness and love in the domestic circle; and wherever it has spread *in truth* and not *in form merely*, it has shed a mild, calming and subduing influence over the passions, laws and customs of men.

And Christ's kingdom is going forward from age to age. All the might of the world is now on the side of Christianity. Yes, Christ is a light to

lighten the Gentiles; and the glory of the upper heavens shall yet scatter and chase away the darkness which still broods sullenly over the earth, and new, Divine life, long repressed, shall yet reveal itself in fair and wonderful and lavish fertility; the very deserts of the world shall be covered with a moral wealth and beauty, of which the brightest spring time and the richest autumn are poor and pale symbols, and of which the loveliness of Paradise was only a dim and imperfect promise.

Closet Promise.—Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.—Mal. iv. 2.

My mind was full of troubles wild,
And all my heart was filled with sorrow,
When, by my side, a little child
Pointed toward the sky and smiled,
And said, "The sun will shine to-morrow."

Out in the paling golden West
The rosy clouds were slowly fading,
And softly, in her hidden nest,
The mother-bird, beneath her breast,
Her callow young from ill was shading.

I looked, and all my pain had flown;
Would He, who e'en takes thought of sparrows,
Give me, instead of bread, a stone?

Or never heed my weary moan?
Or pierce my soul with many arrows?

Ah, no! I felt that could not be;
He would not leave my soul in sorrow.
But though the present dark may be,
And filled with fear and misery,
He'll send the sunshine on the morrow.

O, weary souls! however black
Your lives may be, this comfort borrow:
Look ever forward, look not back,
But keep upon the homeward track,
And look for sunshine on the morrow.
—Edith Helena Cooke.

FRIDAY.

"ONE ANOTHER."—James v. 16-20.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Confess your faults one *to* another (verse 16).

"As long as you make your faults a bulwark to stand behind and fight me, so long I am your enemy and you are my foe. . . . It is not the offence, but the *defence* of the offence that makes it hard for us to bear with one another. A man may say to me, 'You are a vile sinner;' he may rain his words on me like blows, but if he comes back when his passion has gone down with tears in his eyes, and says, 'Oh, forgive me; I did not mean it,' it is all gone, quicker than a flash of lightning. I love him all the more. The fault is not hard to bear. It is the defending the fault—it is the refusing to make up under fault—that rankles and makes us ugly in return. Where

meet him that cometh against him with twenty thousand ?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that

forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good : but if the salt have lost his savour, wherewith shall it be seasoned ?

35 It is indeed fit for the land, nor yet for the dunghill ; but men cast it out. He that hath ears to hear, let him hear.

This lesson concerns the Gospel Feast, from which we take a few practical teachings :

1. The gospel is a feast, abundant, and perfectly satisfying to the soul. "The righteous eateth to the satisfying of the soul."

2. The invitation is universal. All are invited—but the poor in spirit, those who find themselves crippled in their endeavors to walk uprightly, and those whose moral vision is not so good as their neighbors—are urged to come.

3. There are no good reasons for not immediately accepting the gospel invitation. All the excuses of men are born of an evil heart, and are not really hindrances at all.

4. All rejections of the invitation are a choice of the pleasures of this world as against the enjoyments of the next. It is an attempt to gain them at the peril of the soul.

5. The invitation is only for the present time. The time will come when the Master of the house will say : "None of those men which were bidden shall taste of My supper."

Closet Promise.—My people shall be satisfied with My goodness, saith the Lord.—Jer. xxxi. 14.

Have you a want? Keep it not; carry it to Him: it shall lie on the mercy-seat to be considered. In due time shall be written on it, "To be provided for."—*Lady Powerscourt.*

TUESDAY.

SAMUEL'S CALL.—I Sam. iii.

1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days ; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see ;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel *was* laid down *to sleep* ;

4 That the LORD called Samuel : and he answered, *Here am I.*

5 And he ran unto Eli, and said, *Here am I ;* for thou calledst me. And he said, I called not : lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, *Here am I ;* for thou didst call me. And he answered, I called not, my son ; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house

shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the* LORD hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, *It is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beersheba knew that Samuel *was* established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

“Of Bible boys Samuel is a chief favorite. The reason is that nothing under the sun is more beautiful than piety in childhood. Nothing like grace for making the young graceful. Martin Luther in his gentler moments dwelt with great tenderness on the boyhood of Samuel. He found in him what he longed to see in his own boys and in all boys. When God called ‘Samuel, Samuel,’ he answered at once, ‘Speak, Lord; for thy servant heareth.’ There we have, as in a nutshell, the history of a child of God.”—*J. Wells*.

Life is full of the calls of God. The mode of the call may be various, and the manner in which the call may be received may be various also. We are all taught to expect to be called of God. None are too poor, too humble, too little gifted; all are to be fellow-workers with God. How, then, do we respond to God's call? Is not Samuel's answer, “Speak, Lord; for Thy servant heareth,” in its childlike simplicity, faith and submissiveness, a most beautiful and perfect type of what our answer should be? Even the maturest and most saintly cannot transcend this response of the temple-child.

Closet Promise.—And He calleth His own sheep by name, and leadeth them out.—John x. 3.

And what can fill us with a loftier inspiration, or lift us with a more sublime and blessed confidence than this—the fact that Christ, the Eternal Shepherd, has a personal recognition of us, leading us on by name and

calling us to follow? No matter whether He call us into ways of gain or of suffering, of honor or of scorn, it is all one with such a leader before us. Nay, if we go down to sound the depths of sorrow and ennoble the pains of sacrifice and perfume the grave of ignominy, what are these but a more inspiring and more godlike call, since He is now our leader even there?—*Horace Bushnell.*

WEDNESDAY.

FAITH AND CONFESSION.—Rom. x. 1-13.

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep?

(that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

We read, in verse 8, that the word is nigh us, namely, that it is declared to us; that we have it in the *heart*—where the Holy Spirit has impressed it, and in the *mouth*, by which we declare it.

"The mouth and the heart cannot be separated."—*Cramer.*

"The heart without the mouth is timidity; the mouth without the heart is hypocrisy."—*Hedinger.*

Living preaching is God's chosen means of instruction (verse 14).

"It is the first and most pressing duty of the Church to cause all men to hear the gospel. The solemn question, 'How can they believe without a preacher?' should sound day and night in the ears of the churches. The gospel's want of success, or the fact that few believe our report, is only a reason for its wider extension. The more who hear, the more will be saved, even should it be but a small proportion of the whole."—*Hodge.*

"Let us rejoice in the spread which the gospel has already had, and let us earnestly and daily pray that the voices of those Divine messengers that proclaim it may go forth unto all the earth, and their words reach, in a literal sense, to the remotest ends of the globe. Lord, give us any plague rather than the plague of the heart."—*Doddridge.*

Closet Promise.—I am the way, the truth, and the life.—John xiv. 6.

He is a path, if any be misled ;
 He is a robe, if any naked be ;
 If any chance to hunger, he is bread ;
 If any be a bondman, he is free ;
 If any be but weak, how strong is He ?

To dead men life He is, to sick men health,
 To blind men sight, and to the needy wealth—
 A pleasure without loss, a treasure without
 stealth. —Giles Fletcher.

THURSDAY.

THE PROMISES OF THE GOSPEL TO THE PENITENT.—Jer. iii. 12-19.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those

days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

God pities the backslider, just as the general on the field of battle pities the wounded who are carried bleeding by their comrades to the rear. He says: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord: and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever."

"I know of a father, who, after his son came back the fourth time, said, 'No! I forgave you three times, but I will never forgive you again.' And the son went off and died. But God takes back His children the thousandth time as cheerfully as the first. As easily as with my handkerchief I strike the dust off this book, God will wipe out all our sins. Oh, this mercy of God!"—*T. De Witt Talmage, D. D.*

"You cannot believe too much in God's mercy. You cannot expect too much at His hands. He is 'able to do exceeding abundantly above all that we ask or think.' No sin is so great but that, coming straight from it, a repentant sinner may hope and believe that all God's love will be lavished upon him, and the richest of God's gifts granted to his desires."—*Maclaren.*

Closet Promise.—The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord.—Lam. iii. 25.

I'll take my cross and bear it ever,
For Jesus, day by day;
He'll give me grace to bear it bravely,
He'll help me watch and pray.

I'll take my cross and bear it ever,
The cross for me He bore;

Soon glory-crowned I'll reign in heaven
With him for ever more.

"No cross, no crown!" Then welcome ever
The cross He bids me take;
I'll bravely bear, and murmur never,
The cross for Jesus' sake!

—Mrs. C. M. S. Burr.

FRIDAY.

SAUL'S CONVERSION.—Acts ix. 1–22.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The conversion of a sinner from the error of his way is one of the noblest works of God; and perhaps in the conversion of no individual have those

attributes been more fully manifested than in the conversion of Saul of Tarsus. Notice :

1. *The supernatural illumination he experienced.* "A light from heaven," "A great light above the greatness of the sun" (Acts xxii. 6), shone around and upon him. It was the appearance of Christ himself (1 Cor. xv. 8). Now true conversion in every man commences something in the same way. Though not attended with any vision to the bodily senses, yet it must be "light from heaven"—a Divine illumination.

2. *The prostration of soul he manifested.* "Saul fell to the earth." And thus the Holy Ghost deals with sinners in their conversion. He not only enlightens, but *humbles* them.

3. *The strong emotions he felt.* "He trembled and was astonished." And to this state God brings every convinced sinner. As he thinks of the justice and holiness of God, he trembles. As he thinks of the long-suffering of God towards him, he is astonished.

4. *The sincere prayer he offered.* "Lord, what wilt thou have me to do?" This is the true feeling of a sincere convert.

5. *The devotion he displayed.* "He arose from the earth." So far he was passive, now he becomes active. Sin is given up in every true conversion, and communion with God becomes the convert's daily delight.

"When the word came to Ananias he at first hesitated because of the notorious character of Saul; but, yielding, he went his way, and entered the house of Judas. Little is recorded of the interview, but we can imagine the feelings of both. The first word of the disciple opens wide the door of Christian fellowship—'*Brother Saul!*' It was a new word and a new thought. There was no brotherhood in Pharisaism. Through the instrumentality of this divinely-appointed messenger the scales fell from the eyes of the praying penitent, and he was filled with the Holy Spirit."—*R. R. Meredith, D. D.*

Closet Promise.—As for thee, the Lord thy God hath not suffered thee so to do,—Deut. xviii. 14.

We give thanks often with a tearful, doubtful voice, for our spiritual mercies *positive*; but what an almost infinite field there is for mercies *negative*! We cannot even imagine all that God has suffered us *not* to do, *not* to be.—*F. R. Havergal.*

SATURDAY.

PRAISE.—Psalm cxxxv.

1 Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who smote the firstborn of Egypt, both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* a heritage, a heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; and thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron;

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

"Here we see the servant of the Lord arousing his fellow-servants by three times calling upon them to praise. Are we, then, so slow in such a sweet company? Or is it that when we do our utmost it is all too little for such a Lord? Both are true. We do not praise enough; we cannot praise too much. We ought to be always at it, answering to the command here given—Praise, Praise, Praise. Let the Three-in-one have the praises of our spirit, soul and body. For the past, the present and the future let us render three-fold hallelujahs."—*C. H. Spurgeon.*

As Gotthold was one day passing a tradesman's home he heard the notes of a psalm, with which the family were concluding their morning meal. He was deeply affected, and, with a full heart, said to himself: O my God, how pleasing to my ears is the sound of Thy praise, and how comforting to my soul the thought that there are still a few who bless Thee for Thy goodness. Alas! the great bulk of mankind have become brutalized and resemble the swine, which in harvest gather and fatten upon the acorns beneath the oak, but show to the tree, which bore them, no other thanks than rubbing off its bark and tearing up the sod around it.

Closet Promise.—I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before Him.—Eccles. iii. 14.

Do what Thou wilt! yes, only do
What seemeth good to Thee;
Thou art so loving, wise and true,
It must be best for me.

Send what Thou wilt; or beating shower,
Soft dew, or brilliant sun;

Alike in still or stormy hour,
My Lord, Thy will be done.

Take what Thou wilt, beloved Lord,
For I have all in Thee!

My own exceeding great reward,
Thou, Thou Thyself shalt be.

—F. R. Havergal.

THE CHILDREN'S CORNER.

Breakfast Motto.—Eat thy bread with joy.—Eccl. ix. 7.

Weekly Proverb.—Would you live with ease, do what you ought, and not what you please.—*Poor Richard*.

DAILY BIBLE READING.—THE ISRAELITES IN THE WILDERNESS.

Sunday.—A Wise Father-in-law.—Ex. xviii. 1-27.

Monday.—God's Presence on Mt. Sinai.—Ex. xix. 1-25.

Tuesday.—The Ten Commandments.—Ex. xx. 1-26.

Wednesday.—The Uplifted Serpent.—Num. xxi. 1-9.

Thursday.—The Song of Moses.—Deut. xxxii. 1-43.

Friday.—The Blessings of the Twelve Tribes.—Deut. xxxiii. 1-29.

Saturday.—Visions from Pisgah.—Deut. xxxiv. 1-12.

THE BEST THAT I CAN.

"I cannot do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only a part of God's great plan,
And I'll cheerfully do the best that I can."

"What's the use," said a fleecy cloud,
"Of those few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold!
Yet I'm a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought like a silver thread
Kept winding in and out all day
Through the happy golden head;

Mother said: "Darling, do all you can,
For you are a part of God's great plan!"

She knew no more than the glancing star,
Nor the cloud with its chalice full!
How, why, and for what all things were—
She was only a child at school!
But thought: "It's a part of God's great plan,
That even I should do all that I can!"

So she helped a younger child along,
When the road was rough to her feet,
And she sang from her heart a little song,
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said: "I, too, will do the best that I can."

—Selected.

Watch and pray, that ye enter not into temptation.—Matt. xxvi. 41.

Little Henry was slowly recovering, and just able to be about the room, when his sister came in eating a piece of cake. Henry's mother had told him that it would not be safe for him to have what the other children did till he was stronger. His appetite was coming back: the cake looked inviting. "Jennie," said he, "you must run right out of the room away from

me with that cake; and *I'll keep my eyes shut* while you go, so that I sha'n't want it." That is the way to resist temptation: just shut your eyes and turn away from it. The reason why so many people do wrong is because they go where temptation is. They go among bad people or into bad places on purpose, Then the devil overcomes them. Now, we must "watch," that is, *look out*. Then we must "pray," that is, tell Jesus and ask Him to help us. I know a little boy who prayed: "O Jesus, I am going to school to-day; the boys are rough; they say bad words, and do naughty and wicked things; they cheat the teacher. Dear Jesus, keep me from being like them. Amen." That boy carried it all to Jesus, and the dear Lord gave him strength to resist temptation.

THIRTY-SEVENTH WEEK.

PEARL TEXT.—Mark the perfect man, and behold the upright: for the end of that man is peace.—Psalm xxxvii. 37.

Life! we've been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;

Then steal away, give little warning;
Choose thine own time;
Say not good-night, but in some brighter clime
Bid me good-morning. —*Selected.*

Wordsworth said he wished he had written those lines.

Death has lost its sting; and, I thank God, I know not what *hurry of spirit* is, or unbelieving fears.—*Fletcher.*

Are you looking for His coming
Some day?
Are you ready for His coming
Any way?
Should He come next night or morn,
Should He tarry, or come soon,
Are you ready?

Sudden as lightning flash He'll come
Some day,
To take His white-robed bride
Away—
Robed, and ready for her Lord,
She will be by Him adored;
Oh, be ready!
—*Rev. John Parker.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

“THE ARMOR OF LIGHT.”—Rom. xiii.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and in drunkenness, not in chambering and wantonness, not in strife and envy-ing:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts thereof.

The keynote of this chapter is: *To every one his due!* The Christian's
(470)

royal motto: 1. In reference to his relation to the civil authority (vers. 1-6);
2. In his intercourse with every man (vers. 7-14).

In ver. 14 we have the grand summary. "All Christian duty is included in putting on the Lord Jesus; in being like Him, having that similarity of temper and conduct which results from being intimately united to Him by the Holy Spirit."—*Hodge*.

"Put on the armor of light"—the evidence of our loyalty to Christ.

"Look into Christ's wardrobe, and you will find no torn or ragged apparel; Christ had the robe of righteousness, the garment of innocency, the spotless coat of temperance and chastity, and with these he went about doing good. Out of this wardrobe we must make up our wedding garment. We must be conformable to Christ."—*Farinon*.

The call of Christianity is a call to awake from spiritual sleep (verses 11-14). The reason given is, *it is almost morning*. Yield yourselves with glad consent to this greatest motive—*the end is near*—near His coming, near our final home.

Closet Promise.—For it is God which worketh in you both to will and to do of His good pleasure.—Phil. ii. 13.

Fall warm, fall fast, thou mellow rain!
Thou rain of God, make fat the land;
That roots which parch in burning sand
May bud to flower and fruit again.

Failure?—while tide-floods rise and boil
Round cape and isle, in port and cove,
Resistless, star-led from above:
What though one tiny wave recoil?
—*Charles Kingsley*.

MONDAY.

EBENEZER.—1 Sam. vii. 3-14.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalam and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to

Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it* for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Miz-

peh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel : and

the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath ; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

“The coming on of a great trouble or grief; the hours of anguish, which we may or may not confide to another; those habitual troubles which weigh down life with a perpetual gravitation; and, on the other hand, the rolling away of grief; the glad morning after the night; the dawn of great affections in the soul—which are the best blessings that God ever gives, and are to us what the coming of the morning sun is to the day; the emerging into the light of a new faith; victories over easily besetting sins; the conquest over inbred sins; clearer views; stronger impulses of conscience; a new sense of manhood infused into our souls; a more heroic impulse taking the place of a craven or mere physical habitude of obedience—all these critical, inward experiences are worthy of some external recognition. We should specialize them. We should think of them in their individuality and in their sequences; and it would be well for us if we could set up some memorial, and be able to bear witness to one another, saying, ‘Hitherto the Lord hath helped us.’”—*H. W. Beecher.*

Closet Promise.—Thou art My servant; I have formed thee; thou art My servant; O Israel, thou shalt not be forgotten of Me.—Isa. xlv. 21.

Oh, give Thy servant patience to be still,
And bear Thy will;
Courage to venture wholly on the arm
That will not harm;

The wisdom that will never let me stray
Out of my way;
The love, that, now afflicting, knoweth best
When I should rest.

—*J. M. Neale.*

Accept His will entirely, and never suppose that you could serve Him better in any other way. You can never serve Him well, save in the way He chooses. Supposing that you were never to be set free from such trials, what would you do? You would say to God, “I am Thine—if my trials are acceptable to Thee, give me more and more.” I have full confidence that this is what you would say, and then you would not think more of it—at any rate, you would not be anxious. Well, do the same now. Make friends with your trials, as though you were always to live together; and you will see that when you cease to take thought for your own deliverance, God will take thought for you; and when you cease to help yourself eagerly, He will help you.—*Francis de Sales.*

TUESDAY.

AN EVENTIDE PSALM.—Psalm viii.

1 O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than

the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

Christ is the principal subject of this Psalm, and it is interpreted of Him, both by our Lord himself (Matt. xxi. 16), and by His holy apostle (1 Cor. xv. 27; Heb. ii. 6, 7).

“The special excellence of the Divine nature celebrated in this Psalm is the implanting of strength in that which is apparently weak. The grand instance of this, and the only one here noticed, is man, both in his infancy and his maturity.”—*J. G. Murphy.*

This excellence of God's name particularly appears in three things: 1. In *infants*. “He who delights in the songs of angels is pleased to honor Himself in the eyes of His enemies by the praises of little children.” 2. In the *heavens*, with the moon and stars. All these have been *ordained* by the all-wise God; and the earth and its inhabitants are receiving continual benefits from them. 3. In *man himself*. “The dominion that God has bestowed on man is a great glory and honor to him; for all dominion is honor, and the highest is that which wears the crown.”

Closet Promise.—Even the very hairs of your head are all numbered. —Luke xii. 7.

We all need in this scene of conflict to give heed to the following words from the pen of Walter J. Mathams:

“Cast all thy care on God,
Nor deem thou doest wrong;
With ease He'll bear the largest load,
For He is very strong.

“What makes thy spirit bend,
He will not feel at all;
The mighty universe itself
To Him is very small.

“Then be thou wise at once,
Come in thy need to Him;
Why shouldst thou bear the cross alone,
Which wearies every limb?

“If thou shouldst longer stay,
'Twill grow in size and weight
Until it crush thee in the dust
And make thee wise too late.

"Be this thy heart's true creed :
God knows thy every care,

And only waits thy willingness
Thee and thy cross to bear."

WEDNESDAY.

ONLY BELIEVE.—Matt. ix. 1-8; 18-31.

1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so *did* his disciples.

20 ¶ And, behold, a woman which was diseased with an issue of blood twelve years,

came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole, and the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Jesus straightly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

The power, glory and rewards of faith form the theme of this chapter.

In the story of the poor paralytic, his friends not only believed abstractly in Christ's power; they *brought* their sick neighbor where He was. It was not an experiment with them, but the faith of confident expectation.

The act of the woman with the "bloody issue" was an expression of her faith. Of all those pressing on Jesus, hers was the touch of faith. "There may be much earthly rubbish in the soul that comes to Christ; but if there be in it one gleaming grain of the gold of faith, Christ will receive that soul with all its rubbish; for He knows well that in due time all that is worthless will drop away, that the eye of faith will sweep over a vaster horizon of truth from day to day, until we shall be light in the Lord, and shall not walk in darkness."—*E. Mellor, D. D.*

In the case of the healing of Jairus' daughter, in Mark's gospel we read

that Jesus said to the father, "Be not afraid, only believe." If Jesus speak the assuring word, fears may well be dismissed; but no other word of promise can suffice.

In the case of the two blind men, the promise was, "According to your faith be it unto you." "Faith is the bucket by means of which a man may draw water out of the wells of salvation, and drink to his heart's content."

Closet Promise.—For a little space.—Ezra ix. 8.

Behold the house
Is dark, but there is brightness where the sons
Of God are singing; and behold, the heart
Is troubled, yet the nations walk in white:
They have forgotten how to weep; and thou
Shalt also come, and I will foster thee

And satisfy thy soul; and thou shalt warm
Thy trembling life beneath the smile of God.
A little while—it is a little while—
A little while, and I will comfort thee.

—*Jean Ingelow.*

THURSDAY.

THE ROD OF JESSE.—Isa. xi. 1-9.

1 And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

2 And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

That this chapter refers to the times of the Messiah there can be no question. It is also evident that the time here spoken of has not yet fully come, and the mind is still directed onward, as was that of the prophet, to a future period when this shall be accomplished.

The prophecy has been, indeed, in part fulfilled. Wherever the gospel has spread, its effect has been just that which is predicted here. It has calmed and subdued the angry passions of men; it has mitigated laws that were cruel and bloody; it has produced mildness and love in the domestic circle; and wherever it has spread *in truth* and not *in form merely*, it has shed a mild, calming and subduing influence over the passions, laws and customs of men.

And Christ's kingdom is going forward from age to age. All the might of the world is now on the side of Christianity. Yes, Christ is a light to

lighten the Gentiles; and the glory of the upper heavens shall yet scatter and chase away the darkness which still broods sullenly over the earth, and new, Divine life, long repressed, shall yet reveal itself in fair and wonderful and lavish fertility; the very deserts of the world shall be covered with a moral wealth and beauty, of which the brightest spring time and the richest autumn are poor and pale symbols, and of which the loveliness of Paradise was only a dim and imperfect promise.

Closet Promise.—Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.—Mal. iv. 2.

My mind was full of troubles wild,
And all my heart was filled with sorrow,
When, by my side, a little child
Pointed toward the sky and smiled,
And said, "The sun will shine to-morrow."

Out in the paling golden West
The rosy clouds were slowly fading,
And softly, in her hidden nest,
The mother-bird, beneath her breast,
Her callow young from ill was shading.

I looked, and all my pain had flown;
Would He, who e'en takes thought of sparrows,
Give me, instead of bread, a stone?

Or never heed my weary moan?
Or pierce my soul with many arrows?

Ah, no! I felt that could not be;
He would not leave my soul in sorrow.
But though the present dark may be,
And filled with fear and misery,
He'll send the sunshine on the morrow.

O, weary souls! however black
Your lives may be, this comfort borrow;
Look ever forward, look not back,
But keep upon the homeward track,
And look for sunshine on the morrow.
—Edith Helena Cooke.

FRIDAY.

"ONE ANOTHER."—James v. 16-20.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Confess your faults one to another (verse 16).

"As long as you make your faults a bulwark to stand behind and fight me, so long I am your enemy and you are my foe. . . . It is not the offence, but the *defence* of the offence that makes it hard for us to bear with one another. A man may say to me, 'You are a vile sinner;' he may rain his words on me like blows, but if he comes back when his passion has gone down with tears in his eyes, and says, 'Oh, forgive me; I did not mean it,' it is all gone, quicker than a flash of lightning. I love him all the more. The fault is not hard to bear. It is the defending the fault—it is the refusing to make up under fault—that rankles and makes us ugly in return. Where

there is one ugly man there are generally two. How wise, then, is James' command: 'Confess your faults one to another!'—*H. W. Beecher*.

"Pray one *for* another" (verse 16). When your brother offends or does wrong, pray for him. Do not report his fault. Rejoice not in iniquity. If we prayed more we should blame less; we should be far more tolerant; we should not suspect so much; we should not carry stories so much; we should not do wrong so much.

"Intercession is a wonderful help to forgiveness of injuries. See how the personal unkindness of brother and sister stirred up Moses to pray for each, and how repeatedly the wrong feeling, speaking and acting of the people against himself was made the occasion of prayer for them. Let us avail ourselves of this secret of his meekness. Also, it is an immense help to love. Do we not find that the more we pray for any one the more we love?"—*F. R. Havergal*.

Closet Promise.—Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.—2 Cor. i. 3, 4.

"Or, just as God comforted you. But that implies experience in sorrow! Yes, comfort does not come to the light-hearted and merry. We must go down into 'the depths,' if we would experience and appreciate this most precious of God's gifts—comfort—and thus be prepared to be co-workers together with Him."

SATURDAY.

PAUL AT ATHENS.—Acts xvii. 15-34.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying: May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

25 Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things ;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us ;

28 For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the God-

head is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at ; but now commandeth all men every where to repent :

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained ; *whereof* he hath given assurance unto all *men* in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked ; and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed : among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

It was a bold thing for Paul to go into such a place as Athens ; but he was there in God's providence, and he could depend on His help. The city was in truth "full of idols." This is no mere rhetorical exaggeration, but literal fact. One ancient writer has said, "On every side there are idols, images, and temples ;" and a wit, in the degenerate days of the city, somewhat caustically remarked, that "at Athens it was easier to find a god than a man."

When Paul saw all this, he was grieved to the heart. So he went about, among the Jews, and the Greeks too, speaking to them of Jesus and the resurrection. At last, some of the philosophers met him, and asked him to explain what these new doctrines meant. Then it was that Paul stood on the top of a rock, called Mars' hill, and preached the *true God* to them. "Ah ! how like Athens are our modern cities ; and yet how quietly we take it ! Multitudes are bowing at the shrine of the golden calf, making money the chief end they seek. Many are doing homage in the temple of Fame, accounting a niche in that the highest glory of existence ; thousands more are wallowing in the mire of sensuality, whose worship to-day is as degrading as was that of the ancient Astarte ; while at every street corner there is a fane erected to Bacchus, whose devotees are as noisy and debased as those who followed the mythic Silenus astride upon his wine-skin. But where are the Pauls ? where are the spirits stirred into activity by the sight of the wretchedness that reigns around ? Let us thank God there are some, and their number is increasing ; but there are too many among us, calling themselves, too, by the name of Christ, who let the black tide of sin and misery roll past them without one thought of rescuing a single victim from the waves, or doing anything to dry up the waters."—*W. M. Taylor, D. D.*

Closet Promise.—Every purpose of the Lord shall be performed.—Jer. li. 29.

We mustn't be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fulness of the Divine Presence, instead of seeking it where alone it is to be found, in loving obedience.—*George Eliot.*

THE CHILDREN'S CORNER.

Breakfast Motto.—Blessed shall be thy basket and thy store.—Deut. xxviii. 5.

Weekly Proverb.—Jack Little sow'd little, and little he'll reap.—*Poor Richard.*

DAILY BIBLE READING.—OLD TESTAMENT PARABLES.

Sunday.—Balaam's First Parable.—Num. xxiii. 1-13.

Monday.—Balaam's Second Parable.—Num. xxiii. 14-26.

Tuesday.—Jotham—Trees making a King.—Judg. ix. 7-21.

Wednesday.—Samson—Strong bringing forth Sweetness.—Judg. xiv. 5-20.

Thursday.—Nathan's Picture Sermon.—2 Sam. xii. 1-6.

Friday.—Woman of Tekoah—Two Brothers Striving.—2 Sam. xiv. 1-24.

Saturday.—The Smitten Prophet—The Escaped Prisoner.—1 Kings xx.

35-43.

NOT BROKEN, BUT CRACKED.

'Twas a set of resolutions,
As fine as fine could be,
And signed in painstaking fashion,
By Nettie and Joe and Bee;
And last in the list was written,
In letters broad and dark
(To look as grand as the others),
"Miss Baby Grace, her mark!"

"We'll try all ways to help our mother,
We won't be selfish to each other;
We'll say kind words to every one;
We won't tie Pussy's feet for fun;
We won't be cross and snarly, too;
And all the good we can we'll do."

"It's just as easy to keep them,"
The children gayly cried;

But mamma, with a smile, made answer,
"Wait, darlings, till you're tried."
And truly, the glad, bright New Year—
Wasn't his birthday old?—
And three little sorrowful faces,
A sorrowful story told.

"And how are your resolutions?
We asked of the Baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer—
She never an instant lacked—
"I don't fink much of 'em's broken,
But I dess 'em's about all cracked."

—*Selected.*

Forgive, if ye have aught against any.—Mark xi. 25.

In a school in Ireland, one boy struck another; and, when he was about to be punished, the injured boy begged for his pardon. The master asked, "Why do you wish to keep him from being flogged?" The boy replied, "I have read in the New Testament that our Lord Jesus Christ said that we should forgive our enemies; and therefore I forgive him, and beg he may not be punished for my sake." Dear children, don't you think the boy who struck him ought to have loved such a noble little fellow as that ever after? I should think he would never strike him again. You know, in the Lord's Prayer, we say, "Forgive us our trespasses as we forgive those who trespass against us." Now, you see, if we don't forgive others, then God can't forgive us. If He answers that prayer, He will do just as we do. "But," you say, "suppose, after I do forgive, that they do it again; must I forgive any more?" Yes; Peter asked the Lord how many times he should forgive—"till seven times?" And what did the Lord tell him? He said, "Till seventy times seven." That means *any number of times*, even as often as others shall offend. Oh! children, if we can learn this lesson, we will be so much happier.





THE DEAD LAMB.

THE DEAD LAMB.

Did you ever have a beautiful pet lamb? I had, when I was a little boy; and I was very fond of it. It knew its name, and would follow me all about. I was so fond of it, that I was quite willing to let it share any little dainties that I might have. But it is not about my pet lamb that I am going to talk, but about the one in the picture. Jane and Mary each loved their "Snowy," as they called him. Every morning they ran out to feed him. One morning they went, as usual, but "Snowy" could not be found. They looked all about the house and yard, but it was all in vain. No one had seen him that morning. At last the good sisters found him. And what do you think they saw? They could scarcely believe it. Why, there was "Snowy" *dead*! Then how they cried!

Now, did you ever think, *you are your mother's lambs*? For you she thinks the first thing in the morning and the last thing at night. And when you are sick she watches over you with the tenderest care. You are *her* pets. And if you should die, how she would weep! Your mother loves you so. I read of a mother whose little darling died, and this is the way she wrote about it—

"Is it Thy will?
My Father, say, must this pet lamb be given?
Oh! Thou hast many such in heaven."
And a soft voice said: "Nobly hast thou striven,
But—peace, be still."

Oh how I wept,
And clasped her to my bosom, with a wild
And yearning love—my lamb, my pleasant child.
Her, too, I gave. The little angel smiled,
And slept.

THIRTY-EIGHTH WEEK.

PEARL TEXT.—Bringing into captivity every thought to the obedience of Christ.—2 Cor. x. 5.

Let every thought
Be captive brought,
Lord Jesus Christ, to Thine own sweet obedience!

That I may know,
In ebbless flow,
The perfect peace of full and pure allegiance.
—F. R. Havergal.

The little world within is, like the great world without, full of confusion and strife; but when Jesus enters it, and whispers, "Peace be unto you," there is a calm, yea, a rapture of bliss.—C. H. Spurgeon.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THANKSGIVING.—Psalm cxxxviii.

1 I will praise thee with my whole heart; before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

6 Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

"In full confidence David is prepared to own his God before the gods of the heathen, or before angels or rulers (verses 1-3); he declares that he will instruct and convert kings and nations, till on every highway men shall sing the praises of the Lord (4, 5). Having thus spoken, he utters his personal confidence in Jehovah, who will help His lowly servant and preserve him from all the malice of wrathful foes."—C. H. Spurgeon.

"Alas, for that capital crime of the Lord's people—barrenness in praises! Oh, how fully I am persuaded that a line of praises is worth a leaf of prayer, and an hour of praises is worth a day of fasting and mourning!"—John Livingstone.

"I will praise Thy name for Thy lovingkindness." There are two beautiful thoughts brought out in that word "*lovingkindness*." One is, "God's condescension in thought;" the other, "His tenderness in action."

"The mother may draw whole stores of comfort from a realization of the

condescending thoughtfulness of God. He will be interested about her babe. If she commit it to Him, He who made the universe will, with His infinite mind, think upon her cradle and the helpless creature that is rocked to sleep therein. The sick man may draw whole stores of comfort from the same source, for he can believe the ONE by whom the body was fearfully and wonderfully made will think over the sufferings of that body, and alleviate them, or give strength for the endurance of them if they must be borne. Condescension of thought marks all the dealings of God with His people. And hard following upon it comes *tenderness in action*. Now, this 'tenderness in action' is a great part of the lovingkindness of God; it is meet that a thoughtful mind and tender hand should go together in the perfection of love. God is not only energetic, but tender also in action; He is the God of the dew drops as well as the God of the thunder showers; the God of the tender grass blade as much as of the mountain oak."—*Philip Bennett Power.*

Closet Promise.—In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul.—Psalm cxxxviii. 3.

"Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and of sorrow.

"Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?"

MONDAY.

LOT'S BAD CHOICE.—Gen. xiii.

1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, Let there be no

strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well-watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

14 And the LORD said unto Abram, after

that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward :

15 For all the land which thou seest, to thee will I give it, and to thy seed forever.

16 And I will make thy seed as the dust of the earth : so that if a man can number the dust

of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

So far as the land was concerned, Lot made an admirable choice. It was the best part of the whole country for one whose principal wealth consisted in his flocks and herds. The pasturage was excellent. It was "well-watered"—there was no danger in it of drought. It was "as the garden of the Lord." In regard to the land, his selection was excellent. "But the men of Sodom were wicked."

"Lot did just what men are doing to-day. He made choice of a home without making any inquiry as to the religious state of the neighborhood. Men do not care how poor the Church is if the farm be good. They will give up the most inspiring ministry in the world for ten feet more garden or a paddock to feed an ass in. They will tell you that the house is roomy, the garden is large, the air is balmy, the district is genteel, and if you ask them what religious teaching they will have there, they tell you they really do not know, but must inquire ! They will take away six children into a moral desert for the sake of a garden to play in ; they will leave Paul or Apollos for six feet of greenhouse ! Others, again, fix their tent where they can get the best food for the heart's life, and they sacrifice a summer-house that they may now and again get a peep of heaven."—*J. Parker, D. D.*

Closet Promise.—Blessed are they that keep His testimonies, and that seek Him with the whole heart.—Psalm cxix. 2.

I've been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us ; and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do.—*George Eliot.*

TUESDAY.

SPIRITUAL IDLENESS.—Matt. xx. 1-16.

1 For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labour-

ers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them ; Go ye also into the

vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed

that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house.

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

"A lazy Christian shall always want four things, viz.: Comfort, content, confidence and assurance. God hath made a separation between joy and idleness, between assurance and laziness, and therefore it is impossible for thee to bring these together."—*T. Brooks*.

"A busy man is troubled but with one devil, but the idle man with a thousand."—*Anon*.

"Jacob saw the angels, some ascending, others descending, but none *standing still*. God hath made Behemoth to play in the water, not so men; they must be doing, that will keep in with God."—*John Trapp*.

"A good minister, now in heaven, once preached to his congregation a powerful sermon founded upon the words: 'Why stand ye here all the day idle?' The sermon did good to many, among whom was a lady, who went to the minister the next day, and said, 'Doctor, I want a spade.' We should be happy to put spades into the hands of all our idle friends. There are Sunday-school spades, mission-room spades, tract-distribution spades, sick-visitation spades, etc., etc. Who will apply for them?"—*Selected*.

Closet Promise.—She hath done what she could.—Mark xiv. 8.

He who God's will has borne and done,
And his own restless longings stilled;

What else he does, or has foregone,
His mission he has well fulfilled.

—*From the German*.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His Providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day, as the work that God has given me to do, and to apply myself to it in a man-

ner worthy of His glory, that is to say, with exactness and in peace. I must neglect nothing; I must be violent about nothing.—*Fénelon*.

WEDNESDAY.

THE GOSPEL OF CONFIDENCE.—Psalm cxlvi.

1 Praise ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth *the eyes* of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

“This Psalm gives in brief the Gospel of Confidence. It inculcates the elements of Faith, Hope and Thanksgiving.”—*Martin Geier*.

“George Carpenter, the Bavarian martyr, being desired by some godly brethren that when he was burning in the fire he would give them some sign of his constancy, answered: ‘Let this be a sure sign unto you of my faith and perseverance in the truth, that so long as I am able to hold open my mouth, or to whisper, I will never cease to praise God and to profess His truth;’ the which also he did, saith mine author; and so did many other martyrs besides.”—*John Trapp*.

Mr. John Janeway on his death-bed cried out thus: “Come, help me with praises, yet all is too little. Come, help me, all ye mighty and glorious angels, who are so well skilled in the heavenly work of praise! Praise Him, all ye creatures upon earth; let everything that hath being help me to praise God. Hallelujah! Hallelujah! Hallelujah! Praise is now my work, and I shall be engaged in this sweet work now and for ever. Bring the Bible; turn to David’s Psalms, and let us sing a psalm of praise. Come, let us lift up our voices in the praises of the Most High. I will sing with you as long as my breath doth last, and when I have none I shall do it better.”

Closet Promise.—For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.—Heb. ii. 14.

So to the soul that knows Thy love, O Purest,
There is a temple peaceful evermore;
And all the babble of life’s angry voices
Dies in hushed stillness at its sacred door.

Far, far away the noise of passion dieth,
And loving thoughts rise ever peacefully;
And no rude storm, how fierce soe’er it flieeth,
Disturbs the soul, that rests, O Lord, in Thee.

—*Harriet Beecher Stowe*.

THURSDAY.

SPIRITUAL DISCERNMENT.—1 Cor. ii.

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory;

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of

man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Jesus teaches that the Holy Ghost does not add a new verse to the revealed will of God, but takes the Word of God already existing, and gives a clearness and distinctness to it hitherto unknown. This is also Paul's teaching in this chapter. "The Romanist looks to the Pope to interpret the Bible; the Tractarian looks to the Church to interpret it; the Socinian looks to reason to interpret it; the Christian looks to the Holy Ghost to explain and interpret the Bible to him."—*Cumming*.

"These revealed truths cannot be seen by the eye, heard by the ear, or guessed by the heart; they are visible, audible, imaginable, only to the spirit. By the spiritually prepared they are recognized as beautiful, though they be folly to all the world beside."—*F. W. Robertson*.

"What a person has experienced within cannot be argued out."—*Heubner*.

Closet Promise.—For ye are dead, and your life is hid with Christ in God.—Col. iii. 3.

Into my closet, fleeing as the dove
Doth homeward flee,
I haste away to ponder o'er Thy love,
Alone with Thee.

In the dim woods, by human ear unheard,
Joyous and free,
Lord, I adore Thee, feasting on Thy word,
Alone with Thee.

Amid the busy city; thronged and gay,
But One I see;
Tasting sweet peace as unobserved I pray
Alone with Thee.

O sweetest life—life hid with Christ in God,
So making me,
At home, and by the wayside, and abroad,
Alone with Thee.

—Mrs. Elizabeth Prentiss.

FRIDAY.

THE TABERNACLE.—Ex. xl. 17-38.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD: as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by*

the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The Epistle to the Hebrews is the Holy Ghost's commentary on the tabernacle and its services. Everything about the tabernacle pointed to Jesus Christ. The truth that God dwells with His people, which was in the tabernacle in symbol, was in Christ in reality. His name is "Emanuel—God with us;" and the evangelist, with perhaps a reference to this very symbol, has said, "The Word became flesh, and dwelt"—literally, "tabernacled"—"among us, and we beheld His glory." Each church should be a tabernacle of the Holy Ghost, the centre of worship, the place of sacrifice, the means of making known the true God.



JESUS BEFORE PILATE.

And Pilate saith unto them, Behold the Man!—*John xix. 5.*

Each home should be a tabernacle where God abides, as Jesus in the house of Mary and Martha and Lazarus; where God is worshipped and honored and loved.

Each heart should be a tabernacle of the Holy Ghost. And in the dedication of the tabernacle by Moses, God has given us a wonderful symbol of the transaction between Him and ourselves, by which He comes into our hearts. The question may be asked, "What did Moses do to induce the Lord to come in and upon the tabernacle?" *Nothing.* The blood cleansed it for His occupancy, and the Lord needed no inducement to occupy it. Moses simply did what the Lord commanded him to do, set the tabernacle apart to the Lord, offered the offerings, and left it to Him. This done, the Lord, of His own free will, came in and upon it and there abode. The Lord needs no inducement to take entire possession of us. All we have to do is to give ourselves wholly up to Him and *let* Him have us without reserve, and He will quickly take us as His own.

Closet Promise.—And the Lord shall guide thee continually.—Isa. lviii. 11.

"Thy way, not mine, O Lord!
However dark it be;
Lead me by Thine own hand;
Choose out the path for me;

"I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God!
So I shall walk aright."

When perplexed as to duty, cowed down as to any of life's sorrows, rebellious as to disappointed hopes, defeated purposes, irremediable losses, or thwarted desires, may the image of the great Burden-bearer in Gethsemane rise before the mind, strengthen and quiet the heart. If thorns in the flesh are extracted, grace sufficient will be granted to so endure as that larger blessing shall accrue to the sufferer and greater glory to him. The formation of the Christ-image then demands in us a willing denial of will. By the example and grace of Christ we will in the dark and cloudy day or in the clear shining say: "Not as I will, but as Thou wilt."—*Rev. William M. Campbell.*

SATURDAY.

ANCHORED.—Heb. vi. 13-20.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which

it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the

soul, both sure and steadfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec.

Our life requires many ways of using God. In the nineteenth verse there is a use of God for extremities, just as an anchor is used for extremities. "It lies on the bow of the ship, quite useless through days, and weeks, and months it may be. It is only relied upon when the winter wind sings in the air with threat of danger and when there is darkness on the sea in the night. There are also extremities of life when the soul can hold by nothing else but some such hope as this in God. Times when, storm-tossed, it can only say, 'I anchor upon God.'"

The ground of our anchorage is sure. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

"We may depend upon Him, for His arm is never dried up, nor does His strength fail. *There is no wrinkle upon the brow of Eternity.* God is where He was at first; He continues for ever a God of infinite power, able to save those that trust in Him."—*Manton*.

Closet Promise.—Which hope we have as an anchor or the soul, both sure and steadfast, and which entereth into that within the veil.—Heb. vi. 19.

I have been enabled to commit my soul to Him who says: "Him that cometh unto me I will in no wise cast out," and Who is "able to save to the uttermost." These two texts have been as sheet anchors by which my soul has outridden many a storm when otherwise hope would have failed. "In no wise" takes in all characters, and "to the uttermost" goes many a league beyond all difficulties. I recommend these anchors: they are sure and steadfast.—*John Newton*.

THE CHILDREN'S CORNER.

Breakfast Motto.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. x. 31.

Weekly Proverb.—He that cannot obey, cannot command.—*Poor Richard*.

DAILY BIBLE READING.—OLD TESTAMENT PARABLES.

Sunday.—Jehoash—The Thistle and Cedar.—2 Kings xiv. 1-14.

Monday.—Isaiah—Vineyard of Wild Grapes.—Isa. v. 1-7.

Tuesday.—Ezekiel—Lion's Whelps.—Ezek. xix. 1-9.

Wednesday.—Ezekiel—The Wasted Vine.—Ezek. xix. 10-14.

Thursday.—Ezekiel—The Boiling Pot.—Ezek. xxiv. 1-14.

Friday.—Ezekiel—Two Eagles and a Vine.—Ezek. xvii. 1-24.

Saturday.—Ezekiel—The Two Sticks.—Ezek. xxxvii. 15-28.

THE SONG OF THE CORN.

I was made to be eaten,
And not to be drank;
To be thrashed in a barn,
Not soaked in a tank.

I come as a blessing
When put in a mill,
As a blight and a curse
When run through a still.

Make me up into loaves,
And your children are fed;

But if into a drink
I will starve them instead.

In bread I'm a servant,
The eater shall rule;
In drink I am master,
The drinker a fool.

Then remember the warning—
My strength I'll employ,
If eaten to strengthen,
If drunk to destroy.

—*Christian at Work.*

Thou shalt rise up before the hoary head, and honor the face of the old man.—Lev. xix. 32.

The Germans have a story about a little girl named Jeannette, who once went out to see a grand review. She found a splendid place from which to see the soldiers pass, when she noticed a poor old woman in the crowd trying very hard to get where she could see. Jeannette said to herself, "I should like to see the soldiers march; but it isn't kind in me to stay in this nice seat and let that old woman stay where she can't see anything. I ought to honor old age, and I will." So she called the old woman, and, placing her in her nice seat, fell back among the crowd. There she had to tiptoe, and peep, and dodge about, to catch a glimpse of the splendid scene, which she might have seen fully and easily if she had kept her place. Some of the people said she was a silly girl and laughed at her. Jeannette was rewarded in her heart for her kindness to old age. A few minutes later a man, covered with lace, elbowed his way through the crowd and said to her, "Little girl, will you come to her ladyship?" She could not imagine who her ladyship was, but she followed the man to a high platform. A lady met her at the top of the stairs, and said, "My dear child, I saw you yield your seat to the old woman. You acted nobly. Now sit down by me, where you can see everything." So Jeannette was rewarded a second time for honoring old age.

THIRTY-NINTH WEEK.

PEARL TEXT.—Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.—Eph. vi. 14.

Heed how thou livest. Do not act by day
Which from the night shall drive thy peace
away.
In months of sun so live that months of rain

Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee.

—*Selected.*

I am more afraid of my own heart than of the Pope and all his cardinals.
I have within me the great Pope, *self*.—*Luther.*

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun.—*Selected.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

REPROACH.—1 Pet. iv. 12-19.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you :

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye ; for the Spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed ; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God : and if it first *begin* at us, what shall the end *be* of them that obey not the gospel of God ?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

“Religion is no ignominious, disgraceful thing. And yet Satan labors to cast all the odium and reproach upon it that he can ; that it is devout frenzy, folly ingrain. As for this sect, we know that it is everywhere spoken against. But wise men measure things by the end ; what is the end of a religious life ? It ends in a kingdom. Would a prince regard the fightings of a few frantics when he is going to be crowned ? You who are beginners, bind their reproaches as a crown about your head, despise their censures as much as their praise ; a kingdom is a-coming.”—*Watson.*

"The fire of trial belongs to Christianity, it is the rule, not the exception."
Richter.

"Partners in the fight, partners in the coronation. As surely as thou art suffering for Christ's sake, so surely thou wilt be eternally clothed with joy and glory."—*Starke.*

"I have observed that towns which have been casually burnt, have been built again more beautiful than before. Mud walls, afterwards made of stones; and roofs, formerly but thatched after advanced to be tiled. The Apostle tells me that I must not think it strange concerning the fiery trial which is to happen unto me. May I likewise prove improved by it. Let my renewed soul, which grows out of the ashes of the old man, be a more firm fabric and strong structure, so shall affliction be my advantage."—*Fuller.*

Closet Promise.—I girded thee, though thou hast not known Me.—
Isa. xlv. 5.

Let it fill you with cheerfulness and exalted feeling, however deep in obscurity your lot may be, to know that God is leading you on, girding you for a work, preparing you to a good that is worthy of His divine magnificence.—*Horace Bushnell.*

MONDAY.

CHRIST'S KINGDOM.—Isa. ii. 1-5.

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk

in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

This is a prophecy of that period when the Messiah shall reign, and peace, prosperity, and purity shall prevail.

In verse 5, the prophet exhorts: "Come ye, and let us walk in the light of the Lord." The first result of this *walking in the light of the Lord* will be *fellowship*. But there can be no fellowship without *cleansing*. For how "can two walk together, except they be agreed?" And sin is the one great obstacle to this agreement.

"God never makes peace with sin. No armistice, no truce, no compromise

is possible! If you would read through Jeremiah or Ezekiel with your eyes open to observe what God thinks of sin, you would be perfectly startled. It leaves the impression that no language can convey His indignant loathing of this 'abominable thing which I hate.' But this one precious promise shows it all in a moment. 'The blood of Jesus Christ His Son cleanseth us from all sin!' If anything less than the blood of His own Son *could* have cleansed us, would He not have spared Him? Nothing shows us the exceeding sinfulness of sin like this one word. But oh, thank God for the 'all!' As nothing less than the blood of Christ is needed for one single sin, so nothing more is needed for *all* sin. Ask the Holy Spirit to open out this one word to you."—*F. R. Havergal*.

Closet Promise.—As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.—Psalm xvii. 15.

"Under the grand green palms of heaven
I yet shall walk,
With the good and the wise of the ages past
Shall some day talk.

"I shall lay my cross at the gate of pearl
And take my crown,

And then at the shining feet of my Lord
Shall cast it down.

"If He smile upon me, my soul may faint
With excess of bliss;
For the glorious King of that happy world
Is the Christ of this."

TUESDAY.

THREE PSALMS OF HOLY CONFIDENCE.—Psalms cxxiii., cxxiv., cxxv.

1 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

1 If it had not been the LORD who was on our side, now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

1 They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 As the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth upon the workers of iniquity: *but* peace *shall be* upon Israel.

The key-note of this reading is verse 2 of Psalm cxxv. The hill of Zion is the type of the believer's constancy, and the surrounding mountains are made emblems of the all-surrounding presence of the Lord.

"The mountains around the holy city, though they do not make a circular wall, are, nevertheless, set like sentinels to guard her gates. God doth not enclose His people within ramparts and bulwarks, making their city to be a prison; but yet He so orders the arrangements of His providence that His saints are as safe as if they dwelt behind the strongest fortifications. What a double security the two verses set before us! First, we are established, and then entrenched; settled, and then sentinelled; made like a mount, and then protected as if by mountains. This is no matter of poetry, it is so in fact; and it is no matter of temporary privilege, but it shall be so for ever."—*C. H. Spurgeon*.

"How *are* the mountains round about Jerusalem? Are they there to-day, and gone to-morrow? Are they there in sunshine, but do they forsake Jerusalem when it storms? Are they there when all eyes see them, but gone when night makes them invisible?"

"You exclaim, 'What foolish questions?' But if the 'as' and 'so' in this verse are true, and if the Lord really is round about His people *as* the mountains are round about Jerusalem, the things many Christians think and say are far more foolish. Did none of you ever think in time of trouble and darkness that the Lord had forsaken you?"

"It is an unchangeable fact that the mountains *are* round about Jerusalem, whether any one sees them or not; and it is equally an unchangeable fact that God *is* always round about us 'from henceforth even for ever,' whether we see and feel Him or not. Let us believe it."—*Selected*.

Closet Promise.—Thou art my refuge and my portion.—Psalm cxlii. 5.

Thou Refuge of my soul,
On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
My fainting hope relies.

To Thee I tell my grief,
For Thou alone canst heal;
Thy Word can bring a sweet relief
For every pain I feel.

But O when doubts prevail,
I fear to call Thee mine;
The springs of comfort seem to fail,
And all my hopes decline.

Yet, Lord, where shall I flee?
Thou art my only trust;
And still my soul would cleave to Thee,
Though prostrate in the dust.

—*Anne Steele*.

WEDNESDAY.

TRADING FOR CHRIST.—Luke xix. 1-27.

1 And <i>Jesus</i> entered and passed through Jericho. 2 And, behold, <i>there was</i> a man named Zac-	cheus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was;
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and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he

commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here* is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

We must not overlook the opening part of to-day's lesson. In the conversion of Zaccheus we have an illustration of *the seeker sought*. Zaccheus *sought to see* Jesus; Jesus *finds* Zaccheus. Jesus finds the sinner. A Chinaman applied to a minister to be allowed to join his church. The minister asked him some questions to find out whether he understood what it is to be a Christian, and how we are to be saved. Among other things he asked him: "How did you find Jesus?" In his broken English the poor man replied: "Me no find Jesus at all. Jesus him find me."

"Occupy till I come." That is, "Trade ye herewith till I come." The Lord gives every man a fair start in this traffic of the kingdom, and all obligations are paid. The Lord backs all the just and legal promissory notes of his merchantmen. "I am with you." The Christian trader has influential partnership. "Co-workers with God." In this business nothing succeeds like success. His talents—are we improving them?





PETER DENIES CHRIST.

Art not thou also one of this man's disciples? He saith, I am not.—*John* xviii. 17.

"There is a principle in this award which regulates God's dealings with us in either world. And it is this: the ground and secret of all increase is 'faithfulness.' And we may all rejoice that this is the rule of God's moral gifts; for had anything except 'faithfulness' been made the condition, many would have been unable, or, at least, would have thought themselves unable, to advance at all."—*J. Vaughn.*

Closet Promise.—And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.—Luke xix. 17.

The smallest thing thou canst accomplish well;
The smallest, ill. 'Tis only little things
Make up the present day, make up all days,
Make up thy life. Do thou not therefore wait,

Keeping thy wisdom and thy honesty
Till great things come with trumpet heraldings.
—*The Layman's Breviary.*

THURSDAY.

THE UNREVIVED.—Micah vii.

1 Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; *there is no cluster to eat: my soul desired the first ripe fruit.*

2 The good *man* is perished out of the earth; and *there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.*

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up.

4 The best of them *is* as a brier; the most upright *is sharper* than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness.

10 Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him *marvellous things.*

16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compas-

sion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

The imagery of the first verse is exceedingly vivid and suggestive. The picture before the eye of the prophet is that of famine in the midst of plenty. The time for ingathering is at hand. "The summer fruits" have ripened under the golden sunshine; the "vintage" groans under the weight of the clusters. And yet Israel had no appreciation of the golden fruit, no heart or no capacity to pluck and eat the ripe clusters. Without were sunshine, plenty, gladness, and abundant fruitage; but within were darkness, want, sadness and spiritual desolation! Practically it was as if there had been no summer fruits, and no vintage; nay, it was worse; it was only a mockery—just as the sight of food is mockery to a hungry man who has lost the capacity to swallow or his relish for food.

And this is a truthful representation of the experience of many to-day. God comes to them in gracious spiritual manifestations; but so dull are their spiritual perceptions, so vitiated are their tastes, so surfeited are they with the "apples of Sodom" and the wild grapes of sinful indulgence that they know it not, and feel no hungering after righteousness; "there is no cluster" in all God's vintage which they can "eat."

Micah closes this book by a thanksgiving for God's pardoning mercy (verses 18–20). The soul which is truly penitent never wearies of the wondering love, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." "And thou wilt cast all their sins into the depths of the sea." Not *some*, but *all*.

"So that, as in the passage of the Red Sea there was not one Egyptian left of those who pursued His people, so neither shall there be one sin, which, through Baptism and on Repentance, shall not through His free mercy be pardoned. As they which *sank as lead in the mighty waters* never rose again, so shall the sins, unless revived by us, not rise against us to condemnation, but shall in the Day of Judgment be sunk in the abyss of hell, as if they had never been."—*E. B. Pusey, D.D.*

Closet Promise.—Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.—Psalm l. 15.

"If you are sick, you leave it to your physician to order your case. If your affairs are perplexed, and you have a plea at law, you leave it to your lawyer. And when you have a process at the Court of heaven, will you not leave it to your God? You are little competent judges of what glory

God can have by such and such a management. God can raise glory to Himself where you can see nothing but dishonor to Him, and He will have glory; 'for of Him and through Him and to Him are all things, to whom be glory forever.' Believe that and leave the way of raising it to Himself. The seed of glory to God in Job's trial, neither he nor his friends generally saw for a long time, yet it sprung up at length and flourishes to this day."

FRIDAY.

THE MIRACLE AT THE BEAUTIFUL GATE.—Acts iii. 1-11.

1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple :

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God :

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Peter and John went up together into the temple "*at the hour of prayer.*" The pentecostal fire of yesterday never does away with the necessity of "the hour of prayer" to-day. Times of revival must be followed by zeal and devotion, or the ingathering will amount to little.

"Peter said, Silver and gold have I none." Then a child of God may be poor—have no bank account. But the power that *lifts* and *heals* a crippled world, is not to be found in men's pocket-books. "*Rise up and walk*"—that was their power. And that is the power which the Church needs, and for which the world *fastens its eyes upon her*.

"The man sought alms, which the apostles could not give; but they gave him that which was immeasurably better—the ability to earn money, and be evermore independent of alms. Health without money is infinitely better than money without health. In giving the greater blessing they gave the less. The gospel does not aim directly at improving men's circumstances; it aims at improving *men*, and the improvement in circumstances follows as a matter of course. It is vastly better to *make* men good than to *do* them good."—R. R. Meredith, D. D.

Closet Promise.—Ye people, pour out your heart before Him : God is a refuge for us.—Psalm lxii. 8.

Whatsoever it is that presses thee, go tell thy Father ; put over the matter into His hand, and so thou shalt be freed from that dividing, perplexing care that the world is full of. When thou art either to do or suffer anything, when thou art about any purpose or business, go tell God of it, and acquaint Him with it ; yea, burden Him with it, and thou hast done for matter of caring ; no more care, but quiet, sweet diligence in thy duty, and dependence on Him for the carriage of thy matters. Roll thy cares, and thyself with them, as one burden, all on thy God.—*R. Leighton.*

SATURDAY.

ANSWERED PRAYER.—Acts iv. 18–37.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them because of the people ; for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is ;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings ; and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together : and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul : neither said any of them that aught of the things which he possessed was his own ; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.

34 Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet : and distribution was made unto every man according as he had need.

36 And Josus, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

The example of the apostles here is worthy of all acceptance and the imitation of all. There is no probability that we shall ever be called to stand as these apostles stood, before an earthly tribunal, and be forbidden to speak

at all in the name of Jesus. But our fidelity will be tested in other ways not less decisive. In a thousand ways the demands of the world and the voice of public opinion is contrary to the will of God. In society, in business, at home, many a one in many ways is called to face a prohibition like that laid upon Peter and John. We learn from the example before us what we ought to be able to answer in such cases; what we ought to be able to act upon in the face of such prohibition. There is a tribunal below; and there is another tribunal above. These are contrary, the one to the other, so that he who would obey both cannot. The one is human and temporal; the other is Divine and eternal. Who can for one moment doubt which of the two we ought to live for?

The moment was felt to be critical for the infant Church. What was the effect of all this? Was anything said of forsaking Christ and fleeing, as they had done when He was Himself led to His trial? Was it proposed to enter into any compromise, such as that of leaving the city, and carrying their new doctrine among the Gentiles? None of these things. Listen—"And they, when they heard it, lifted up their voice to God with one accord." They made their appeal to God in their peril, called to Him in their difficulty, confided to Him their anxieties and distresses. The purport of their prayer was, not that the Lord would stop their malice, and silence all their opposition; this they sought not to avoid. But the single prayer was, that their souls might be animated to go on, let the malice of their foes manifest itself as it might. In answer, "the place was shaken." As if the Lord had said, "He that shakes the place, can make your enemies' hearts tremble." And so it proved.

"Now, my soul, take thine improvement from it. Jesus sees all, knows all, hears all, as well of thine exercises as of thine enemies' attempts upon thee. Carry all complaints, therefore, to Him."—*Robert Hawker, D.D.*

Closet Promise.—If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him.—*Matt. vii. 11.*

Whatsoever we ask which is not for our good, He will keep it back from us. And surely in this there is no less of love than in the granting what we desire as we ought. Will not the same love which prompts you to give a good, prompt you to keep back an evil, thing? If, in our blindness, not knowing what to ask, we pray for things which would turn in our hands to sorrow and death, will not our Father, out of His very love, deny us? How awful would be our lot, if our wishes should straightway pass into realities; if we were endowed with a power to bring about all that we desire; if

the inclinations of our will were followed by fulfilment of our hasty wishes, and sudden longings were always granted. One day we shall bless Him, not more for what He has granted than for what He has denied.—*H. E. Manning.*

THE CHILDREN'S CORNER.

Breakfast Motto.—Freely ye have received, freely give.—Matt. x. 8.

Weekly Proverb.—A fool may make money; but it needs a wise man to spend it.—*English.*

DAILY BIBLE READING.—SEVEN TRUMPETS.

Sunday.—Law.—Ex. xix. 16-25.

Monday.—Gathering.—Num. x. 1-4.

Tuesday.—Journeying.—Num. x. 5-8.

Wednesday.—Victory.—Josh. vi. 1-27.

Thursday.—Joy.—Num. x. 10; Psa. xcvi. 1-9.

Friday.—Warning.—Ezek. xxxiii. 1-16.

Saturday.—Christ's Coming.—1 Cor. xv. 50-58; 1 Thess. iv. 13-18.

THE REASON WHY.

"When I was at the party,"
Said Betty (age just four),
"A little girl fell off her chair,
Right down upon the floor;
And all the other little girls
Began to laugh, but me—
I didn't laugh a single bit,"
Said Betty, seriously.

"Why not?" her mother asked her,
Full of delight to find
That Betty—bless her little heart!
Had been so sweetly kind.
"Why didn't *you* laugh, darling?
Or don't you like to tell?"
"I didn't laugh," said Betty,
" 'Cause it was me that fell!"
—*Mary E. Bradley, in "St. Nicholas."*

DAISIES AND STARS.

The stars are tiny daisies high,
Opening and shutting in the sky,
While daisies are the stars below,
Twinkling and sparkling as they grow.

The star-buds blossom in the night,
And love the moon's calm tender light;
But daisies bloom out in the day,
And watch the strong sun in its way.
—*Selecta.*

In everything give thanks.—1 Thess. v. 18.

My little friends, did you ever stop to think how much you have to be thankful for? I heard of a little boy, who was very good at arithmetic; so one day he thought he would try to reckon up how much God did for him in one year. He took his slate and pencil and began. "Let me see," said he, "365 days; that makes 365 mercies. But every hour has been a mercy; that is 8760 mercies. But the minutes too; that is, 525,600 more.

Then there are my dear parents, who have been spared me—two more marks; health preserved, another; food, another; teachers, books, cheerful companions, more still; the Bible—a broad big mark for that; Sabbaths, 52 marks. Oh dear! I cannot reckon them—I keep thinking of more all the time; I must give it up.” And I don’t wonder he did, for even David felt it too much for him, for said he in the 139th Psalm, “If I should count them, they are more in number than the sand.” Oh! how much we ought to thank God. Our motto says, “In *everything* give thanks.” That means when things don’t suit you, as well as when they do. A poor widow, not having bed-clothes to shelter her boy from the snow which was blown through the cracks of her hut, used to cover him with boards. One night, he said to her smilingly, “Ma, what do *poor* folks do these cold nights, that haven’t any boards to put over their children?” Wasn’t that a thankful spirit?

WATT'S FIRST EXPERIMENT.

James Watt was born in Greenock, Scotland, January 19, 1736. Many stories are told of his early turn for science. When he was six years of age, a gentleman, calling upon his father, observed the child bending over a marble hearth with a piece of colored chalk in his hand. "Mr. Watt," said he, "you ought to send that boy to school, and not allow him to trifle away his time at home." "Look how my child is occupied before you condemn him," replied the father. The gentleman observed that the boy had drawn mathematical lines and circles on the hearth, and was then marking in letters and figures the result of some calculation he was carrying on; he put various questions to him, and ended by remarking, "He is no common child."

Sitting one evening with his aunt, Mrs. Muirhead, at the tea-table, she said: "James Watt, I never saw such an idle boy; take a book, or employ yourself usefully. For the last hour, you have not spoken one word, but taken off the lid of that kettle and put it on again, holding now a cup and now a silver spoon over the steam." But James, pondering before that tea-kettle, will be viewed as the great engineer preparing for the discoveries which were to immortalize him.

In St. Paul's Church, London, has been placed a slab inscribed to the memory of the architect, Sir Christopher Wren. On it are these words: "If you would see his monument, look around you." So would we say to dwellers in all lands, "If you would see the monument of James Watt, look around you." The mighty steam-engine, propelling the machinery of a thousand factories, and almost annihilating space, is a monument prouder than Parian marble could afford, and more lasting than pillars of brass.



WATT'S FIRST EXPERIMENT.

FORTIETH WEEK.

PEARL TEXT.—Arise, and be doing, and the Lord be with thee.—1 Chron. xxii. 16.

Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy Crown is won.

—Selected.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.—Selected.

Don't waste life in doubts and fears: spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—Selected.

The proper time, the right time, the prosperous time, the good time, the favorable time, the sure time, the very time, the precise time, the successful time, the exact time, the golden time—any or all of these—may be said to be comprehended in the great Scriptural idea of "accepted time." And this time is *now*.—Selected.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

EXILE.—Psalm cxxxvii.

1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the LORD's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, *Rase it, rase it, even to the foundation thereof.*

8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

This plaintive ode is one of the most charming compositions in the whole Book of Psalms. "It is a fruit of the Captivity in Babylon, and often has it furnished expression for sorrows which else had been unutterable." "*How shall we sing the Lord's song in a strange land?*" Is it not true that, in many senses, we are like the Jewish exiles? "The feelings of the present life are often adverse to praise. The exiles in Babylon could not sing

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because they were in heaviness. God's hand was heavy upon them. He had a controversy with them for their sins. Now the feelings of many of us are in like manner adverse to the Lord's song. Some of us are in great sorrow. We have lost a friend; we are in anxiety about one who is all to us; we know not which way to turn for to-morrow's bread or for this day's comfort. How can we sing the Lord's song?

"And there is another kind of sorrow, still more fatal, if it be possible, to the lively exercise of adoration. And that is, a weight and burden of unforgiven sin. Songs may be heard from the prison-cell of Philippi; songs may be heard from the calm death-bed, or by the open grave; but songs cannot be drawn forth from the soul on which the load of God's displeasure, real or imagined, is lying, or which is still powerless to apprehend the grace and the life for sinners which is in Christ Jesus. That, we imagine, was *the* difficulty which pressed upon the exile Israelite; that certainly is an impediment now, in many, to the outburst of Christian praise."—*C. F. Vaughan*.

Closet Promise.—Unto the upright there ariseth light in the darkness.
—Psalm cxii. 4.

The dark hath many dear avails,
The dark distils divineness dew;
The dark is rich with nightingales,
With dreams, and with the heavenly Muse.

Of fret, of dark, of thorn, of chill,
Complain thou not, my heart, for these
Bank in the current of the will.
—*Sidney Lanier*.

MONDAY.

A LESSON IN PARABLES.—Matt. xiii. 31-35.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven,

which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world.

In these parables of the mustard-seed and the leaven we have a lesson taught that is too often overlooked—namely, that the Christian life is small in its beginning.

"When a man begins to be a Christian he is like a seed that has just come up with two small, tender leaves. If you plant the seed of an apple, it does not come up a tree covered with fruit. You never saw an orchard, each tree of which, when it first came up, did not consist of two baby leaves. From these small beginnings came in after years the orchard. A Christian

does not come up a full-grown Christian. He comes up with but two leaves at most, and sometimes with only one. The kingdom of God in man at first is so small that it is like a grain of mustard-seed, the smallest of all seeds. But the moment a man has had the first feelings consequent upon conversion, the moment he has begun to say, 'I accept God's will as the rule of my life, and I intend to live according to the counsels of Christ,' that moment he is a Christian. But he has only begun. A new birth is not a new life, but only the beginning of it."—*H. W. Beecher.*

Closet Promise.—Christ is all, and in all.—Col. iii. 11.

We feel we are nothing,—for all is Thou and in
Thee;
We feel we are something,—*that* also has come
from Thee;

We know we are nothing,—but Thou wilt help
us to be.

—*Alfred Tennyson.*

And now we ask, Has Jesus been outgrown? In these eighteen centuries has he been left behind, in any one particular, by the advancing race of man? Is He not still our leader, chief, and friend—the best friend we have—our brother, teacher, and master? Without Him and His religion, what satisfaction is there in life, what hope in death, what comfort in sorrow, what strength in our weakness, what light in our darkness?—*James Freeman Clarke.*

TUESDAY.

THE CUP OF DEATH.—Prov. xxiii. 29-35.

29 Who hath woe? who hath sorrow? who
hath contentions? who hath babbling? who
hath wounds without cause? who hath redness
of eyes?

30 They that tarry long at the wine: they
that go to seek mixed wine.

31 Look not thou upon the wine when it is
red, when it giveth his colour in the cup, *when*
it moveth itself aright.

32 At the last it biteth like a serpent, and
stingeth like an adder.

33 Thine eyes shall behold strange women,
and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in
the midst of the sea, or as he that lieth upon the
top of a mast.

35 They have stricken me, *shalt thou say, and*
I was not sick; they have beaten me, *and I felt*
it not: when shall I awake? I will seek it yet
again.

The Bible tells us, "If any man defile the temple of God, him will God destroy." And how fearfully he defiles this living temple who surrenders himself to the appetite for alcohol! His body becomes a habitation fit only for the most unclean spirits, the most horrible imaginings take possession of his brain, his heart is seized upon by the fiercest passions and the foulest lusts, and his soul is bound with fetters and thrown into the deepest dungeon of despair. How truly in his case does it appear, that he who defiles the temple of God, him will God destroy!

"The cup kills more than the cannon: it causes dropsies, catarrhs, apo-

plexies; it fills the eye with fire, and the legs with water, and turns the body into a hospital."—*T. Watson.*

And yet, how often the beginnings of intemperance are to be found in those drinking usages, which derive their force and authority, in the first instance, wholly from those who give law to fashion. "Tell me," said a gentleman to a poor drunkard, when urging him to give up the intoxicating cup, "where it was you took your *first steps* in this intemperate course?" "*At my father's table,*" replied the unhappy young man. "Before I left home to become a clerk, I had learned to love the drink that has ruined me. The *first drop* I ever tasted was handed me by my now heart-broken mother." What an awful testimony for parents to face!

Closet Promise.—The Lord preserveth all them that love Him.—Psalm cxlv. 20.

Leave all to God,
Forsaken one, and stay thy tears;
For the Highest knows thy pain,
Sees thy sufferings, and thy fears;
Thou shalt not wait His help in vain.
Leave all to God.

Be still and trust,
For His strokes are strokes of love,
Thou must for thy profit bear;
He thy filial fear would move,
Trust thy Father's loving care,
Be still and trust.

Know God is near,
Though thou think Him far away,
Though His mercy long have slept,
He will come, and not delay,

When His child enough hath wept,
For God is near.

Oh, teach him not,
When and how to hear Thy prayers;
Never doth our God forget,
He the cross who longest bears,
Finds his sorrows' bounds are set;
Then teach him not.

If thou love Him,
Walking truly in His ways,
Then no trouble, cross, or death,
E'er shall silence faith and praise!
All things serve thee here beneath
If thou love God.

—*Anton Ulrich, 1667.*

WEDNESDAY.

THE HEAVENLY CITY.—Rev. xxi.; xxii. 1-5.

1 And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.

2 And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be

any more pain : for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers,



CHRIST CROWNED WITH THORNS.

And the soldiers plaited a crown of thorns, and put it on His head, and they put on Him a purple robe.—*John xix. 2.*

and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it *was* of jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius;

the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate *was* of one pearl: and the street of the city *was* pure gold, as it *were* transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was* there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

The last two chapters of Revelation are the best of all. Reading them, how many have been comforted, and how many have been homesick for the rest, the peace, the joy, and the communion of that holy city!

"No night!"—no chill, no gropings, no stumblings in the dark, no weariness, no restless tossings, no watchings, no longings for the morning! There ever is light, healing, refreshing, stimulating, invigorating.

"It is winter here, and we are frostbitten or ice-clad. It will be summer there, and we shall be in fragrant leaf and glorious blossom." "To us here the glory of God shines as the sun shines in a cloudy day. Now it is hidden altogether; now a procession of clouds pass over it, and there comes through

them, a fitful, checkered light; and now it is disclosed to full view. But there is a place where the glory of God shall be an uninterrupted stream, which shall be so clear, so apparent, that we shall live in the presence of it. . . . We shall see Him as He is, the God of glory, and our eye will be so strengthened that we can behold Him and not die."—*H. W. Beecher.*

Closet Promise.—They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.—Rev. vii. 16.

Oh, where the living waters flow,
Along that radiant shore,
My soul, a wanderer here, shall know
The exile thirst no more.

And, borne on eagle's wings afar,
Free thought shall claim its dower,
From every realm, from every star,
Of glory and of power.

—*Mrs. F. D. Hemans.*

THURSDAY.

ENDURING MERCY.—Psalm cxxxvi.

1 Oh give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Oh give thanks unto the God of gods: for his mercy *endureth* for ever.

3 Oh give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever:

8 The sun to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To him that smote Egypt in their first-born: for his mercy *endureth* for ever:

11 And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

13 To him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land for a heritage: for his mercy *endureth* for ever:

22 *Even* a heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 Oh give thanks unto the God of heaven: for his mercy *endureth* for ever.

This Psalm "contains nothing but praise. It is turned to rapture, and can only be fully enjoyed by a devoutly grateful heart."

The grand peculiarity of the Psalm is the regular recurrence, at the close of every verse, of the refrain, "*For his mercy endureth for ever.*"

"This sentence is the wonder of Moses, the sum of revelation, and the hope of man."—*James G. Murphy.*

"It is the sweetest stanza that a man can sing. What joy that there is mercy, mercy with Jehovah, enduring mercy, mercy enduring for ever. We are ever needing it, trying it, praying for it, receiving it: therefore let us for ever sing of it."—*C. H. Spurgeon.*

"Many sweet things are in the word of God, but the name of mercy is the sweetest word in all the Scriptures, which made David harp upon it twenty-six times in this psalm: '*For his mercy endureth for ever.*' It was such a cheerful note in his ears when he struck upon mercy, that, like a bird that is taught to pipe, when he had sung it, he sang it again, and when he had sung it again, he recorded it again, and made it the burden of his song: '*For his mercy endureth for ever.*' Like a nightingale which, when she is in a pleasant *ein*, quavers and capers, and trebles upon it, so did David upon his mercy: '*For his mercy endureth for ever.*'"—*Henry Smith.*

"*Who giveth food to all flesh*" (verse 25). The Psalmist opens this psalm thus: "O give thanks unto the Lord." Then follows a rehearsal of His wondrous deeds. The catalogue is immense. Here he says, "Who giveth food unto all flesh"—He is our great FEEDER. Birds, beasts, and the fishes of the sea, receive their food from His gracious hand. And man also is thus favored. Morning, noon and night he is the recipient of God's bounty. It is no small matter to be fed—regularly, constantly. Be joyful in the Lord, ye saints.

"Peace, troubled heart, thou need'st not fear;
Thy great Provider still is near."

Closet Promise.—His mercy endureth for ever. Psalm cvi. 1.

Not a few in their last hours find themselves tried because the future is so uncertain, because their life has been so imperfect, or because their attainments have been so small. When they think what God is in His purity and majesty, they tremble, and dare not die. Why, then, do they not think what God is in His mercy? He stands in the plenitude of all—comforting grace—grace not to be given to those that have, but grace to be given as raiment is given to those that are naked, as medicine is given to those that are sick, as food is given to those that are hungry, as charity is bestowed on those that are needy. God supplies, not the supplied, but the unsupplied; he strengthens, not the strong, but the weak; he comforts, not the rejoicing, but the sorrowing.—*H. W. Beecher.*

FRIDAY.

AN EXHORTATION TO "HOLD FAST."—Heb. x. 19-39.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;

21 And *having* a high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised;

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith

he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

"The Christian's safety lies in resisting. All the armor here provided is to defend the Christian fighting, none to secure him flying. *Stand, and the day is ours*; fly or yield, and all is lost. Great captains, to make their soldiers more resolute, do sometimes cut off all hope of a safe retreat to them that run away. Thus the Norman Conqueror, as soon as his men were set on English shore, sent away his ships in their sight, that they might resolve to fight or die. God takes away all thought of safety to the coward. Not a piece to be found for the back in all God's armory. *Stand, and the bullets light all on your armor*; fly, and they enter into your hearts. 'Tis a terrible place (Heb. x. 38): 'The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.'"—Gurnall.

Oh, do not cast away your confidence. You are not a saint, very likely; but you may be a Christian; nevertheless. Do not be discouraged because you are not perfect. It does not follow that you are not going on to know the Lord.

Closet Promise.—He that shall endure unto the end, the same shall be saved.—Matt. xxiv. 13.

"Hold on, my heart, in thy believing!
The steadfast only wear the crown;
He, who when stormy waves are heaving
Parts with his anchor, shall go down;
But he whom Jesus holds through all
Shall stand though earth and heavens should
fall.

"Hold thy murmurs, heaven arraiguing,
The patient see God's loving face;
Who bear their burdens uncomplaining,

'Tis they who win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

"Hold out! there comes an end to sorrow;
Hope, from the dust, shall conquering rise;
The storm proclaims a sunnier morrow;
The cross points on to Paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold on, hold out!"

SATURDAY.

JONATHAN AND HIS ARMORBEARER.—I Sam. xiv. 1-23.

1 Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few.

7 And his armourbearer said unto him, Do all that *is* in thy heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were a half acre of land, *which a yoke of oxen might plough*.

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another*.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise that *was* in the host of the Philistines went on and increased; and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle; and, behold, every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country round*

about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

These were evil days for the people of Israel. But it was in these dark days that Jonathan shone so famous. It is yet true that difficulties prove our mettle, and that the greater the hardship or peril, the more is the victory worth telling.

The very presence of the enemy should rouse the courage of God's people. Jonathan could not allow the Philistines to be even at Michmash, strong as it was, without ever striking a blow. Is there not need for more chivalry among the soldiers of Christ?

We are not told the name of the young man who was Jonathan's armor bearer, but he was worthy of the situation. The best of leaders is all the better for the knowledge that his followers will not fail him. Let those of us whose place is not to lead yet help our Commander by acting, so that whenever He looks at us He will see our faces say, "I am with Thee according to Thine heart."

"Jonathan knew that God can win by a minority. If, in fighting the Lord's battles, we wait till we can outnumber the foe, we shall never do exploits. Joshua and Caleb were outvoted, but they said, 'Let us go up and possess it.' The fewer there are, the more room for Omnipotence. The units of Christian workers are the thin edge of the wedge."—*T. Champness.*

Closet Promise.—I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord.—Zech. x. 12.

"Leaning on Him, make with reverent meek-
ness
His own thy will,

And with strength from Him shall thy utter
weakness
Life's task fulfil."

THE CHILDREN'S CORNER.

Breakfast Motto.—The Lord is good to all.—Psalm cxlv. 9.

Weekly Proverb.—More are drowned in the wine-cup than in the ocean.—*German.*

DAILY BIBLE READING.—MIRACLES OF THE APOSTLES.

Sunday.—Lame Man Healed.—Acts iii. 1-26.

Monday.—Æneas Healed, and Dorcas Restored to Life.—Acts ix. 32-43.

Tuesday.—Cripple Healed.—Acts xiv. 8-18.

Wednesday.—Evil Spirit Cast Out.—Acts xvi. 16-40.

Thursday.—Handkerchiefs or Aprons.—Acts xix. 1-20.

Friday.—Eutychus Restored to Life.—Acts xx. 1-12.

Saturday.—The Father of Publius Healed.—Acts xxviii. 1-10.

LITTLE KENNETH'S TEXT.

Our Kenneth went to Sunday-school
One pleasant day. He was but three,
But in his brand-new hat and coat
He felt just like a man, you see.

His little text he learned so well,
That grandma heard it with delight;
Kissing his rosy cheeks, she said,
"Now, you'll be sure to say it right."

Among the troops of little ones,
That round the teacher's smiling face
Were filling every vacant chair,
He quite demurely found a place.

And now, what do you think he said,
When asked if he his lesson knew?
"Honor my papa and mamma,
And honor my nice grandma, too."

—Marion Ryburne.

My son, if sinners entice thee, consent thou not.—Prov. i. 10.

I am going to talk to-day about the power to say "*No*." "How is it you never go with any bad boy, or get into bad scrapes?" asked one little fellow of his playmate. "Oh," said the other, "that's 'cause I don't say '*No*' easy!" He meant when he said *No*, he said it *right out*; not as if he was afraid, but as if he *meant* it. That boy had the *power* to say "*No*." One day three little boys were playing horse in the street. With a dash and a flourish they came prancing around the corner just by a grocer's wagon that was waiting there while the driver had gone into the house. Quick as thought, one little fellow climbed up and picked off a red apple which he began to put into his pocket. "Hold on!" said one of the other boys; "put that back." "Why?" "Because it does not belong to you." "But I am going to keep it anyway!" was the reply. "Well, then, you shall not be in our play," was the brave response; and, forthwith, he began taking off "the bridle." This bold way produced the desired effect. The little offender tossed the apple back, and off they all scampered as though nothing had happened. That was standing up for the right, and saying *No* bravely. "If sinners entice thee, consent thou not."

FORTY-FIRST WEEK.

PEARL TEXT.—The steps of a good man are ordered of the Lord : and He delighteth in his way.—Psalm xxxvii. 23.

All will be well—no need of care,
Though how it will, or when, or where,
We do not know, and can't declare.
In spite of fear, in spite of thought,

'Tis not in vain, nor all for naught,
The wind it blows, the ship it goes,
Though where or whither no one knows.
—*Selected.*

It is not for us, who are passengers, to meddle with the chart and with the compass. Let that all-skilful Pilot alone with His own work.—*Hall.*

And so beside the silent sea
I wait the muffled oar ;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air ;
I only know I cannot drift
Beyond His love and care.
—*Whittier.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE FAITH CHAPTER.—⁸Heb. xi. 1-22.

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please him : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive

for an inheritance, obeyed ; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise :

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, a heavenly : wherefore God is not ashamed

to be called their God : for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called :

19 Accounting that God *was* able to raise *him* up, even from the dead ; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones.

What a sublime thing is faith ! The sight of the unseen ; the reality of the unreal ; the substance of the unsubstantial ; the invisible pitted against the visible—this it is that enables men to endure with patience whatever trials they may be called to pass through in this world.

The grandest triumph of faith is just the acknowledgment of a mystery. Where reason bows, where the senses are palled, and where the man trembles and shivers as he enters into the cloud,—there faith comes in. Real faith carries a man above and over many of the perplexing questions with which our lives are troubled, as the eagle flying through the sky is not worried how to cross the rivers.

"The life of a Christian is described as walking by faith, and to my mind walking by faith is the most extraordinary miracle ever beheld beneath the sun. Walking on the waves, as Peter did, is a type of the life of every Christian. I have sometimes likened it to ascending an invisible staircase far up into the clouds. You cannot see a step before you, but you wind up towards the light. When you look downward all is dark, and before you lies nothing visible but cloud, while beneath you yawns a fathomless abyss. Yet we have climbed, some of us, now for years up this perpetually ascending stair, never seeing an inch before us. We have often paused almost in horror, and asked in wonder, 'What next, and what next?' Yet what we thought was cloud has proved to be solid rock ; darkness has been light before us, and slippery places have been safe."—*C. H. Spurgeon*.

Closet Promise.—I will cry unto God most high ; unto God that performeth all things for me.—Psalm lvii. 2.

The beautiful old translation says, He "shall perform the cause which I have in hand." Does not that make it very real to us to-day ? Just the very thing that "I have in hand," my own particular bit of work to-day,—this cause that I cannot manage, this thing that I undertook in miscalculation of my own powers, *this* is what I may ask Him to do "for me," and rest assured that He will perform it. "The wise and their works are in the hands of God."

MONDAY.

THE FAITH CHAPTER.—Heb. xi. 23-40.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he* was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak,

and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

"God Himself is content to divide His praises with faith: whereas she can do nothing but by Him, she shall do anything with Him. She can work wonders: subduing kingdoms, strangling lions, quenching violent fires, with handfuls conquering huge armies, dividing seas, turning back streams, yea, commanding mountains to remove, overcoming the world; what call you these but wonders? Such wonders can faith do. Yea, God is pleased to do nothing for us without her, that doth all things for Himself. True faith is not less than miraculous in the sphere of her activity, and with the warrant of God's truth. It is no offence to God's crown and dignity, to say, it is His own arm to the saving of men. There is a kind of omnipotence in faith, when it shall say to the sun and moon, Stand still, and be obeyed. But as Christ could do no miracle in Capernaum, because they had no faith; so where men want faith, it must be a miracle, yea, beyond a miracle, if they be saved. I know it is easy to say, I believe: there is a titular faith, but it shall never save any, until saying, Be filled, gives a man his dinner; or, Be warmed, makes him hot. But he that can believe, with Noah, in a storm of indignation, in a deluge of destruction, when the arrows of vengeance fly

about, and the Lord raineth coals of fire like hailstones, in flaming trials, and strongest temptations; then to believe, shall bring a glorious crown in the day of Jesus Christ.”—*Adams*.

Closet Promise.—Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?—Matt. vi. 30.

“The child leans on its parent’s breast,
Leaves there its cares, and is at rest;
The bird sits singing by its nest,
And tells aloud
His trust in God, and so is bless’d
’Neath every cloud.

“The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs,
Come good or ill:
Whate’er to-day, to-morrow, brings,
It is His will.”

TUESDAY.

THE HEAVENLY KEEPER.—Psalm cxxi.

1 I will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

The Helper and “Keeper of Israel” is the Almighty Creator of heaven and earth; and “if He be for us, who can be against us?” We should then inquire whether we belong to this holy nation, this peculiar people; which being ascertained, we may dismiss our anxious cares and fears; or only be careful to use the appointed means, and be found employed in our proper work.

“The Lord will ‘uphold our goings in His way, that our footsteps slip not.’ He ‘neither slumbereth nor sleepeth;’ He will keep His people night and day, in dangers, snares, temptations, and persecutions; from open and secret enemies; He will preserve them from all real evil, and make all seeming evil work together for their good: He will protect their lives, during the appointed period, and order all the circumstances of their departure: He will preserve their souls, and take care of them in going out and coming in; when present with their bodies, and when separated, and when again united to them, from this time forth for evermore. ‘Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God.’”—*Thomas Scott*,

Closet Promise.—The Lord is thy Keeper : the Lord is thy shade upon thy right hand.—Psalm cxxi. 5.

"His love doth follow my steps, but I
Am a poor sinner and no more!
The Lord my Shepherd He is the same,
He doth not measure His love by mine.

"True and unchangeable is His Name,
His love and pity are all Divine!
He doth remember though I forget,
And therefore I think He'll keep me yet."

WEDNESDAY.

SOLOMON'S CHOICE.—1 Kings iii. 5-1

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father; and I *am* but a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou

hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

God comes to every one of us saying, "Ask what I shall give thee." Goethe said he admired the man who knew precisely what he aimed at in life. God wishes you at the commencement of your career to come up to the height of a great choice.

Not wealth, not pleasure, not fame, not victory, not length of days, but an understanding heart, was the choice of Solomon's boyhood. The prayer for wisdom is always pleasing to God. As He is wont, God gave Solomon more than he asked. There is a difference between the favor that was sought and the boon which was granted. "The heart" is the affections; "the understanding" is the intelligent knowledge of any subject; "wisdom" is the sensible and right use both of the knowledge and the affections.

"Wisdom is the only thing of which God has said that He gives it liberally and never upbraids. No man need be afraid to ask for wisdom, however often or however much. Solomon's wisdom went higher than all natural history, higher than political economy, higher than moral science.

It went up to essential truth, to the Truth of truths, to Christ Himself. Read the eighth chapter of Proverbs, and you will see, beyond a cavil, what and who was 'the Wisdom' that God gave to Solomon. All this was the result of one good choice, and the answer to one simple, humble prayer in early life."—*J. Vaughan*.

There is a very solemn lesson in the fact that Solomon afterwards abused that vast gift—that that very heart went wrong. No one prayer can secure continuance; one period of life is no guarantee for another period of life; the intellect may be darkened, and the heart may go wrong, and the wisest man become the worst.

Closet Promise.—My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.—Psalm lxxiii. 26.

When on my day of life the night is falling,
And in the winds from unsunned spaces
blown,

I hear far voices out of darkness calling
My feet to paths unknown;

Thou who hast made my home of life so
pleasant,

Leave not its tenant when its walls decay;

O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting—
Earth, sky, home's picture, days of shade
and shine,

And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, O Father! Let Thy Spirit
Be with me then to comfort and uphold;

No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiv'n through Thy abounding
grace,

I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving
cease,

And flows forever through heaven's green
expansions
The river of Thy peace.

There from the music round about me stealing
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

—*John Greenleaf Whittier*.

THURSDAY.

SIMON THE SORCERER.—Acts viii. 5-25.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost :

16 (For as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying. Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Under the preaching of Philip, who was one of the seven deacons (chap. vi.), Simon made a profession of Christianity, was baptized, and became a constant attendant on the ministry of Philip. But Simon was not a true believer in the Lord Jesus Christ. He believed with his understanding only, not with his heart. But Philip could not see the heart; so he hoped that Simon was sincere, as he professed to be. His real character, however, showed itself when the Holy Ghost was poured out upon the disciples in Samaria under the preaching of John and Peter.

"Simon had joined himself to the disciples of Christ, but whatever there was of conviction, confession and change of life involved in the act, his heart was not right. Men of this class have always been found in the church. Nor, as a rule, do they remain undiscovered. For in the lives of men there occur events which bring out the master-principle, however carefully they seek to keep it from the view. A man may go through the routine of Christian duty, deceived or deceiving, for a considerable time; but, sooner or later, some crisis will arrive when he will be thrown off his guard, and his true character appear, perhaps to his own painful surprise, certainly to that of those who are associated with him in church fellowship.—*R. R. Meredith, D. D.*

Closet Promise.—I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye.—Psalm xxxii. 8.

"He chose this path for thee,
No feeble chance, nor hard, relentless fate,
But love, His love, hath placed thy footsteps
here;
He knew the way was rough and desolate,
Knew how the heart would often sink with
fear;
Yet tenderly He whispers, 'Child, I see
This path is best for thee!'

"He chose this path for thee,
Though well He knew sharp thorns would tear
thy feet,
Knew how the branches would obstruct thy
way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day;
And still the whisper echoed, 'Yes, I see
This path is best for thee!'

"He chose this path for thee;
And well He knew that thou must tread alone!
O'er rocky steps and where dark river flows,
His loving arm will bear thee all the days;

A few steps more, and thou thyself shalt see
This path is best for thee!"

—Selected.

FRIDAY.

THE MISSION OF CHRIST.—Isa. lxi.

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our

God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

That this chapter refers to the Messiah is abundantly proved by the fact that the Lord Jesus expressly applied it to Himself (Luke iv. 21). The Redeemer came that He might "preach good tidings"—that He might apply the balm of consolation to all hearts, and give them joy and peace. And the time will yet come when His mission shall be fully realized.

"All the processes of society are to exhibit more of Christ; so that at last the day shall come when in all the earth, like a man without a pain from head to foot, mankind shall be without a sadness, or a sigh, or a sorrow; when the whole globe, in all its parts, shall be filled full of Him who filleth all things, who is the head and animating brain of time and the world; and the globe, no longer singing a requiem, no longer singing of things gloomy and sad, clothed with light and inspired with joy, shall go chanting in its rounds, and the heaven and the earth shall sing together. And so the consolation shall come."—*H. W. Beecher.*

Closet Promise.—O Lord, my strength, and my fortress, and my refuge in the day of affliction.—Jer. xvi. 19.

And sure I am that it is better to be sick, providing Christ comes to the bedside, and draws by the curtains, and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—*Rutherford*.

SATURDAY.

"SONG OF THE SLANDERED SAINT."—Psalm vii.

1 O LORD my God, in thee do I put my trust : save me from all them that persecute me, and deliver me :

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this ; if there be iniquity in my hands ;

4 If I have rewarded evil unto him that was at peace with me ; (yea, I have delivered him that without cause is mine enemy ;)

5 Let the enemy persecute my soul, and take *it* ; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies : and awake for me to the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about : for their sakes therefore return thou on high.

8 The LORD shall judge the people : judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end ; but establish the just : for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which saveth the upright in heart.

11 God judgeth the righteous, and God *is* angry *with the wicked* every day.

12 If he turn not, he will whet his sword ; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death ; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and *is* fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate :

17 I will praise the LORD according to his righteousness : and will sing praise to the name of the LORD most high.

"Even this sorest of evils (Slander) may furnish occasion for a Psalm. What a blessing would it be if we could turn even the most disastrous event into a theme for song, and so turn the tables upon our great enemy. Let us learn a lesson from Luther, who once said, 'David made Psalms ; we also will make Psalms, and sing them as well as we can to the honor of our Lord, and to spite and mock the devil.'—*C. H. Spurgeon*.

"In the first and second verses the danger is stated, and prayer offered. Then the Psalmist most solemnly avows his innocence (3, 4, 5). The Lord is pleaded with to arise to judgment (6, 7). The Lord, sitting upon his throne, hears the renewed appeal of the slandered supplicant (8, 9). The Lord clears His servant, and threatens the wicked (10, 11, 12, 13). The slanderer is seen in vision bringing a curse upon his own head (14, 15, 16), while David retires from trial singing a hymn of praise to his righteous God. We have here a noble sermon upon that text: 'No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment thou shalt condemn.'"—*C. H. Spurgeon*.



JUDAS AND THE HIGH PRIESTS.

And he cast down the pieces of silver in the temple, and departed, and went -
and hanged himself.—*Matt.* xxvii. 5.

Closet Promise.—God is my salvation and my glory: the rock of my strength, and my refuge, is in God.—Psalm lxii. 7.

John Wesley caught the spirit of Gerhard Tersteegen and wrote:

“Each moment draw from earth away
My heart that lowly waits Thy call;
Speak to my inmost soul, and say,

‘I am thy love, thy God, thy All!’
To feel Thy power, to hear Thy voice,
To taste Thy love, be all my choice.”

THE CHILDREN'S CORNER.

Breakfast Motto.—There is no want to them that fear Him.—Psa. xxxiv. 9.

Weekly Proverb.—Be slow in choosing a friend, slower in changing.—*Poor Richard.*

DAILY BIBLE READING.—FIRST SEVEN GREAT EVENTS.

Sunday.—The First Creation.—Gen. i. 1-25.

Monday.—The First Man.—Gen. i. 26-31.

Tuesday.—The First Sabbath.—Gen. ii. 1-17.

Wednesday.—The First Wife.—Gen. ii. 18-25.

Thursday.—The First Sin.—Gen. iii. 1-24.

Friday.—The First Sacrifice.—Gen. iv. 1-7.

Saturday.—The First Death.—Gen. iv. 8-16.

THE LITTLE PRISONERS.

In a queer little house, as round as a ball,
And hung high in the air,
Without any doors or windows at all,
Some little things lived the long summer
through;

And, strange to declare,
As fast as they grew, their house grew, too.

Summer had painted their little house green;
For she felt very sure
That a prettier color never was seen.
But when autumn came, she said, with a frown;
“Green I cannot endure.”
And so she painted the little house brown.

Prisoners they were without any doubt;
No light could come in,
And there wasn't a crack where they could look
out.

So they had no way of knowing at all
How fair to be seen
Was the wonderful world beyond their dark
wall.

But when Jack Frost, a jolly old chap,
Came along one day,
On the little brown house he gave a sharp rap,
And the walls snapped open! The prisoners
were free

And out and away
They went with a bound, the fair world to see.

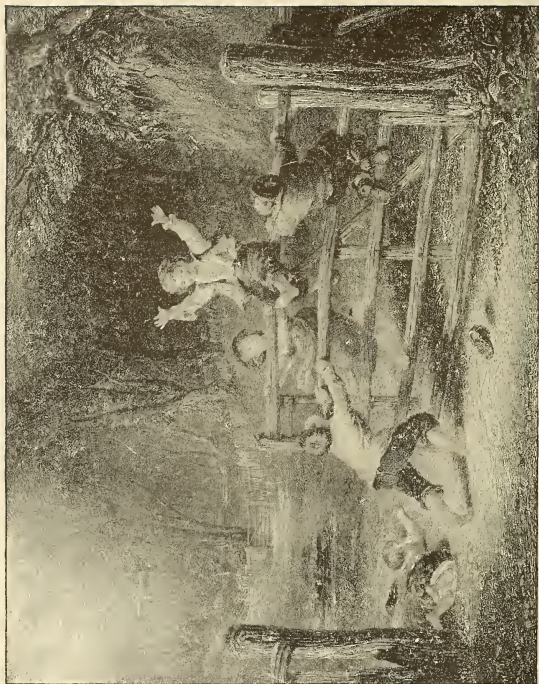
In a moment more they were all on the ground,
Enjoying the air;
But scarcely had they a chance to look round,
When two furry creatures, coming that way
And spying them there,
Ate them all up without any delay.

What was the house as round as a ball,
First green and then brown?
What were the names of the prisoners small?
Who were the creatures that came that way
And gobbled them down,
So they lived not in freedom even a day?

—Mrs. F. A. Percy.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. xxv. 11.

"I don't want to hear naughty words," said little Charlie to one of his school-fellows. "It does not matter," said the other boy: "they go in at one ear, and out at the other." "No," replied Charlie; "the worst of it is, when naughty words get in *they stick*; so I mean to do my best to *keep them out*." Dear boys and girls, my advice is, *do not speak* bad words; and *do not listen* to them. Bad words have done more evil than battle, murder, and sudden death, all put together. They creep through the ear into the heart, call up all its bad passions, and tempt it to break God's commandments. A few bad words got into the ear of Eve; and they led her to eat the forbidden fruit, and thus to bring death into the world. Then, just think of it, you can never stop the progress of a bad or cruel word which you uttered carelessly perhaps; it will go on, and on, spreading evil on every hand. But a *good* word! It is like sunshine—it scatters blessings wherever it goes. Let us love *pure* words; *clean* words; *loving* words. And don't forget, "That every idle word that men shall speak, they shall give account thereof in the day of judgment."



THE WOODLAND GATE.

THE WOODLAND GATE.

I want to talk to you a little while about playing. It is not at all wrong for boys and girls to play. Some ill-tempered people may think it is, but we don't. No; it is quite right for children to jump about, and swing on the "Woodland Gate," and laugh, and be happy. God intended them to play, and to have plenty of it. There is no sin in play—none whatever. But you may put sin into it. It is quite right, but you may make it quite wrong. Do you ask, "How can this be?" I will tell you: 1. *By playing in the wrong place.* I have found children playing in the house of God, even while kneeling down as though they were praying. Now I am sure that that was wrong. Such conduct is sinful. God is displeased with it. 2. *By playing at the wrong time.* When mother or father has told them to do something, and, instead of doing it, they went playing. That is *disobedience*—and that is sinful. 3. *By playing in the wrong way.* I saw a number of boys and girls playing, the other day. They were playing in the wrong way. Some were very rude. They took great pleasure in teasing others. All they did was in play, but it soon led to angry passions and sinful words, which are displeasing in the sight of God. Always be careful *whom you play with.* Do not play with those who tell lies; or those who curse and swear; or those who cheat their school-fellows; or those who are disobedient to their parents. Obedient children have become disobedient; honest children have become thieves; those who used to speak the truth have become liars; and some, who a little while ago were very happy, have been made miserable by having wicked play-fellows. The Bible says—"A companion of fools shall be destroyed."

FORTY-SECOND WEEK.

PEARL TEXT.—And to keep himself unspotted from the world.—James i. 27.

We need not bid, for cloistered cell,
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
May furnish all we ought to ask;
Room to deny ourselves, a road
To bring us, daily, nearer God.

—John Keble.

Christ “emptied himself.” Behold our pattern.—*Ambrose.*

How much mud and mire, how many slippery footsteps, and perchance heavy tumbles, might be avoided, if we could tread but six inches above the crust of the world. Physically, we cannot do this; our bodies cannot; but it seems to me that our hearts and minds may keep themselves above moral mud-puddles.—*Selected.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE SAVIOUR'S LAST WORDS.—Matt. xxviii. 16–20; Acts i. 1–14.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart

from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the

son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

"The largeness of the Saviour's purpose: 'Go ye, and teach all nations.' What an amplitude there is in the gaze of Christ! What a reach in His merciful design! Calvary has not robbed Him of His love. With the freshness of the resurrection power upon Him, He bids men to look at mankind and conquer the world for Him. Our hearts are wofully small, and the little heart projects its littleness into everything at which it looks. From this littleness of hope and faith lift up yourself to the dream of the Saviour. His eye has never rested upon the man of whom He despaired."

—*R. Glover.*

"The heathen are perishing; they are dying by millions without Christ, and Christ's last commandment to us is, 'Go ye, teach all nations.' Are you obeying it? 'I cannot go,' says one; 'I have a family and many ties to bind me at home.' My dear brother, then, I ask you, Are you going as far as you can? Do you travel to the utmost length of the providential tether which has fastened you where you are? Can you say, 'Yes?' Then, what are you doing to help others to go?"—*C. H. Spurgeon.*

Closet Promise.—These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.—John xv. 11.

"The joy of the Lord is your strength" to resist sin as well as to endure toil. Fulness of joy is the Christian's impervious shield. Christ has such a shield for every believer. "Ask, and receive, that your joy may be full." Some people, affecting contempt for joy, proclaim themselves wiser than the Master. The truth is, that no soul is intrenched in its bomb-proof till it is filled with God, with love, with joy.—*Daniel Steele, D.D.*

MONDAY.

THE WIDOW'S OIL.—2 Kings iv. 1-7.

1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more. And the oil stayed.*

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

We see here how exactly the oil matches the capacity and number of the vessels provided. According to the provision made, so was the miraculous gift. The oil is Divine grace. As often as we pour Divine grace into the vessels of our daily acts, so long it flows and fills; but if we stay our hand, the oil is stayed.

"Go and ransack thy heart, Christian, from one end to the other, find out thy wants, acquaint thyself with all thy weaknesses, and set them before the Almighty, as the widow her empty vessels before the prophet; hadst thou more than thou canst bring thou mayst have them all filled."—*Gurnall*.

"As the widow's oil increased, not in the vessel, but by pouring out; and as the barley bread in the Gospel multiplied, not in the whole loaf, but by *breaking* and *distributing*; and as the grain bringeth increase, not when it lieth on a heap in the garner, but by scattering upon the land; so are the spiritual graces best improved, not by keeping them together, but by distributing them abroad. The talent gathereth nothing in the napkin, unless it be rust and canker; but travelling in the bank, besides the good it doth as it passeth to and fro, it ever returneth home with increase."—*Sanderson*.

If we use what God gives and value it, he who gathers much shall have nothing over, and he who gathers little shall have no lack.

Closet Promise.—But My mercy shall not depart away from him.—2 Sam. vii. 15.

The One remains, the many change and pass;
Heaven's light forever shines, Earth's shade
ows fly;

Life, like a dome of many-colored glass,
Stains the white radiance of Eternity.
—*Percy Bysshe Shelley*.

But wait, little fly, till you can understand for what the house was made; wait, little bird, till you can see your berry ripen in the advancing summer; wait, critic, till you behold the other side of the tapestry; and wait, atheist, till you can comprehend the plans of an infinite God. Thus much we can see—that evil is continually used as a dark material, out of which good is manufactured; that the mysteries of life prove the greatness of the soul, by showing that it can reach out to laws and facts which it cannot yet comprehend. For if God has put into our very reason difficulties which are insoluble here, is not this a promise that they shall be solved hereafter?—*James Freeman Clarke*.

TUESDAY.

"EPISTLES OF CHRIST."—2 Cor. iii.

1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be

glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord *is* that Spirit; and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Every Christian is the Bible which worldly men read. Men think more of what the Bible teaches from us than from the word of the text; and our conduct, whatever it may be, they are apt to ascribe, in the main, to religion.

"An epistle is a letter communicating the mind of one person to another. Such are ye—living letters of Christ to all believers concerning four facts: 1st. That Jesus bought and now owns you, by right of redemption and regeneration. That ye are not your own, but His. 2d. That your present pre-eminence is the spiritual life; ye are the work of the Spirit; yours is a renewed heart, and not merely a change of beliefs; not stony tablets, but fleshly hearts. 3d. That as the spiritual product of the Holy Spirit, you may be expected now to manifest His graces, and illustrate the efficacy of the Gospel by a holy life. 4th. That as His adopted and sanctified ones, your perfect love is given to Him, and your affections set on heaven. Remember, men neglect His Word, but read you as His epistles."—*Rev. John Parker.*

Closet Promise.—Who shall ascend into the hill of the Lord? or who

shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord.—Psalm xxiv. 3-5.

We are proclaimed even against our wills;
If we are silent, then our silence speaks.
I think no man can make his lie hold good;
One way or other truth is understood.

The selfishness that with our lives has grown,
Thou outward grace its full expression bar,

Will crop out here and there like belts of stone
From shallow soil, discovering what we are.
The thing most specious cannot seem the true;
Who would appear clean, must be clean all
through.

—Alice Cary.

WEDNESDAY.

THE REFUGE OF MORTAL MAN.—Psalm xc.

1 LORD, thou hast been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy

wrath: we spend our years as a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

This grand old Psalm is assigned to Moses. It was probably written by him near the close of the forty years during which Israel sojourned in the wilderness. Many generations of mourners have listened to this Psalm when standing around the open grave. It sings of the frailty of man, and the shortness of life, contrasting therewith the eternity of God, and founding thereon earnest appeals for compassion.

"If man be ephemeral, God is eternal."—James Hamilton.

"The everlastingness of which Moses speaks is to be referred not only to the essence of God, but also to His providence, by which He governs the world. He intends not merely that He is, but that He is God."—John Calvin.

"Thou hast been our dwelling-place in all generations." "Yes; he was

casting in his mind how God had been the refuge of Jacob and Isaac, of Abraham, Noah, and all the patriarchs. Moses could take a retrospect of above a thousand years, which had all confirmed the truth. I can do more. At this point of time I can look back to the days of Moses and Joshua and David, and descending thence to the days of the Son of God upon earth, and of Paul and Peter, and all the saints of the Church down to the present hour; and what a thousand years avouched to Moses, three thousand now avouch to me; the Lord is the dwelling-place of those that trust in Him from generation to generation. Yes; and to Him who was the refuge of a Moses and an Abraham, I too in the day of trouble can lift my hands. Delightful thought! That great Being who, during the lapse of three thousand years, amidst the countless changes of the universe, has to this day remained unchanged, is MY God."—*Augustus F. Tholuck.*

Closet Promise.—Lord, Thou hast been our dwelling-place in all generations.—Psalm xc. 1.

We are like to Him with whom there is no past or future, with whom a day is as a thousand years, and a thousand years as one day, when we do our work in the great present, leaving both past and future to Him to whom they are ever present, and fearing nothing, because He is in our future as much as He is in our past, as much as, and far more than, we can feel Him to be in our present. Partakers thus of the divine nature, resting in that perfect All-in-all in whom our nature is eternal too, we walk without fear, full of hope and courage and strength to do His will, waiting for the endless good which He is always giving as fast as He can get us able to take it in.—*G. MacDonald.*

THURSDAY.

RUTH'S CHOICE.—Ruth i. 1-18.

1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of *you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any* more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have a husband. If I should say, I have hope, *if* I should have a husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth

me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if aught* but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

The little book of Ruth has been called "a garden of roses." It is neither strictly a history nor a biography. It is a beautiful story, fragrant with heart-life and home-life.

The spell of the Book of Ruth is Ruth herself, and the chief charm of Ruth is her unselfish and devoted love. "Life and love lead to God. For life is God's gift, and love is of God's nature. 'We love, because He first loved us.'" Thus the story of Ruth is a fragment in a missionary report. It tells of the conversion of a Gentile and illustrates the wisest way of winning souls. Naomi is a typical home missionary, and Ruth is the pattern and prophecy of the success that crowns wise and loving labor.

Ruth's choice finds a parallel in the sinner's choice of Christ, for this is certainly what the Spirit points to here. 1. *It was the choice of Naomi's God.* "Thy God shall be my God." Any discipleship that does not embrace God in all the completeness of His righteousness, holiness, and truth, does not meet the requirement of our Lord's call to salvation. 2. *It was the choice of Naomi's people.* "Thy people shall be my people." Whosoever takes Christ as his beloved master, must take His people. 3. *It was the choice of Naomi's country.* "Whither thou goest, I will go." The true Christian chooses the "new country" as his, and is content no longer to love the old world of sin, neither the things that are in it. 4. *It was the choice of Naomi's condition.* "Where thou lodgest I will lodge." The true Christian accepts "whatsoever state" his discipleship may bring him into. 5. *It was the choice of Naomi's death.* "Where thou diest, I will die; and there will I be buried." Thus, also, does the true believer choose Christ.

Closet Promise.—He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. —Psalm xxiii. 2, 3.

He leadeth me,
Although I cannot see
One step before my face,
The way I cannot trace—
My sight is dim, and so, He leadeth me.

He holdeth me,
Because I cannot be
Left to my failing strength,
For I should fall at length,
I am so weak; and so, He holdeth me.

He teacheth me:
He giveth liberally
His wisdom for my aid;

Nor doth He me upbraid,
Because I lack, but kindly teacheth me.

He comforts me:
He speaks so tenderly
To cheer me on my way;
And always bids me lay
My cares on Him, and thus He comforts me.

He loveth me:
Ah! well I know that He,
My best, most loving friend,
Will lead me to the end;
I love Him, too, because He loveth me.
Mrs. T. E. Burrows.

FRIDAY.

CHRISTIAN DEPARTMENT.—Rom. xii.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophecy* according to the proportion of faith;

7 Or ministry, *let us wait on our ministering*; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

“Religion teaches us to present to God our bodies as well as our souls; for God is the Lord of both; and if the body serves the soul in actions natural, and civil, and intellectual, it must not be eased in the only offices of religion, unless the body shall expect no portion of the rewards of religion, such as the resurrection, reunion, and glorification.”—*Jeremy Taylor.*

When you consider what have been the *mercies* of God, does it not appear

a reasonable service? Is it not reasonable that He who has given Himself to you should ask you to give yourself in a life of love to Him?

"*Not slothful in business, fervent in spirit, serving the Lord.*" Work is not God's curse. Work is God's medicine. And the more pious the Christian is, the more industrious laborer he is. "Every day has occupations of usefulness enough to keep a man busy all the while. A man's secular industry, his spiritual conflicts, and his life of benevolence are ample contents with which to grace and fill up every day as it comes."—*H. W. Beecher.*

Paul tells us how to get rid of our enemies in verses 19-21. "To heap coals of fire on the head is, that, by kindness, our enemy grows angry with himself for having acted so wickedly toward us."—*Luther.*

Closet Promise.—But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.—*Matt. x. 19.*

You have a disagreeable duty to do at twelve o'clock. Do not blacken nine, and ten, and eleven, and all between, with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light will overcome its darkness. The best preparation is the present well seen to, the last duty done. For this will keep the eye so clear and the body so full of light that the right action will be perceived at once, the right words will rush from the heart to the lips, and the man, full of the Spirit of God because he cares for nothing but the will of God, will trample on the evil thing in love, and be sent, it may be, in a chariot of fire to the presence of his Father, or stand unmoved amid the cruel mockings of the men he loves.—*G. MacDonald.*

SATURDAY.

PAUL IS STONED.—*Acts xiv. 19-28.*

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and

that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

"Once I was stoned" (2 Cor. xi. 25), he said of himself eight years afterward, referring to this occasion. What marvellous revolutions occur in these lives of ours! He who little more than a dozen years before had assisted at the martyrdom of Stephen, abetting that murderous hail of stones under which he gave his life for Jesus, was now himself the sufferer in the same way, and, strange to say, in the same cause. Stephen "fell asleep" under that violence. But Paul had work yet to do for his Master.

How much these apostles did and suffered in the cause of Christ! We may learn from them many a lesson of patience, and diligence, and love. The apostles had much tribulation to suffer. Pain, and persecution, and loss of all things; but they never complained nor murmured. They knew that "through much tribulation they were to enter into the kingdom of God," and they were willing it should be so. And all God's people must suffer tribulation of some kind or other; not, perhaps, such as Paul and Barnabas suffered; but there are sorrows and troubles which all must bear. Let us not murmur at this. For we know it is better "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Closet Promise.—He that toucheth you toucheth the apple of His eye.
—Zech. ii. 8.

We are the portion the Lord takes out of the hand of His enemy and ours, and He cares for us as such. A love that is everlasting, a care that is likened to that which guards the pupil of the eye, a fidelity of attachment to which the mother's love finds no parallel—these have been expended on us, and are still in operation toward us. Can it be doubted, then that He cares for us?—*John Hall, D. D.*

THE CHILDREN'S CORNER.

Breakfast Motto.—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psalm xxxvii. 3.

Weekly Proverb.—A rolling stone gathers no moss.—*Greek.*

DAILY BIBLE READING.—WONDERFUL APPEARANCES OF JESUS.

Sunday.—To Mary.—John xx. 11–18.

Monday.—At Emmaus.—Luke xxiv. 13–35.

Tuesday.—At Jerusalem.—Luke xxiv. 36-49.

Wednesday.—To Thomas.—John xx. 19-29.

Thursday.—On the Seashore.—John xxi. 1-24.

Friday.—On a Mountain.—Matt. xxviii. 16-20.

Saturday.—Among the Clouds.—Luke xxiv. 50-53; Acts i. 9-12.

A GOOD NAME.

Children, choose it,
Don't refuse it,
'Tis a precious diadem;
Highly prize it,
Ne'er despise it,
You will need it when you're men.

Love and cherish,
Keep and nourish,
'Tis more precious far than gold;
Watch and guard it,
Ne'er discard it,
You will need it when you're old.

"BE TRUE."

Listen, my boy, I've a word for you,
And this is the word, "Be true! be true!"
At work or at play, in darkness or light,
Be true, be true. and stand for the right.

List, little girl, I've a word for you,
'Tis the very same, "Be true! be true!"
For truth is the sun, and falsehood the night;
Be true, little maid, and stand for the right.
—Selected.

Good success.—Josh. i. 8.

I am very anxious that all my little friends shall have *good* success in life. To-day I want to tell you how some of the most world-renowned business men succeeded. The Rothschilds ascribe their success to the following rules: "Be an off-hand man: make a bargain at once. Never have anything to do with an unlucky man or plan. Be cautious and bold." John Jacob Astor, when requested to furnish incidents of his life, replied, "My actions must make my life." Stephen Girard's fundamental maxim was, "Take care of the cents; the dollars will take care of themselves." Amos Lawrence said, when asked for advice, "Young man, base all your actions upon a principle of right; preserve your integrity of character; and, in doing this, never reckon the cost." A. T. Stewart, the merchant-prince of New York, said, "No abilities, however splendid, can command success without intense labor and persevering application." Nicholas Longworth, the Cincinnati millionaire, says, "I have always had these two things before me: Do what you undertake thoroughly. Be faithful in all accepted trusts." Our key to wealth is *labor* and *perseverance*.



THE ORPHAN BOY.

THE ORPHAN BOY'S TALE.

Stay, lady, stay, for mercy's sake,
And hear a helpless orphan's tale;
Ah, sure my looks must pity wake—
'Tis want that makes my cheek so pale;
Yet I was once a mother's pride,
And my brave father's hope and joy;
But in the Nile's proud fight he died,
And I am now an orphan boy!

Poor, foolish child! how pleased was I,
When news of Nelson's victory came,
Along the crowded streets to fly,
To see the lighted windows flame!
To force me home my mother sought—
She could not bear to hear my joy;
For with my father's life 'twas bought—
And made me a poor orphan boy!

The people's shouts were long and loud;
My mother, shuddering, closed her ears;
“*Rejoice! Rejoice!*” still cried the crowd—
My mother answer'd with her tears!
“Oh, why do tears steal down your cheek,”
Cried I, “while others shout for joy?”
She kiss'd me; and, in accents weak,
She call'd me her poor orphan boy!

“What is an orphan boy?” I said;
When suddenly she gasp'd for breath,
And her eyes closed! I shriek'd for aid,
But ah! her eyes were closed in death.
My hardships since I will not tell;
But now, no more a parent's joy,
Ah, lady, I have learn'd *too* well
What 'tis to be an orphan boy!

Oh, were I by your bounty fed!—
Nay, gentle lady, do not chide;
Trust me, I mean to earn my bread—
The sailor's orphan boy has pride.
Lady, you weep; what is't you say?
You'll give me clothing, food, employ?
Look down, dear parents! look and see
Your happy, happy orphan boy!

—*Amelia Opie.*

FORTY-THIRD WEEK.

PEARL TEXT.—And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. xiii. 13

Our Lord and Master
When He departed, left us in His will
As our best legacy on earth, the poor!

These we have always with us; had we not,
Our hearts would grow as hard as are these
stones. —Longfellow.

There is no such merchant as the charitable man; he gives trifles which he could not keep, to receive *treasure* which he cannot lose.—*Quarles*.

We often excuse our own want of philanthropy by giving the name of fanaticism to the more ardent zeal of others.—*Selected*.

Do not say, "I will help thee to-morrow;" perchance that poor soul may not need thee to-morrow; perchance thou mayest have nothing to give to-morrow; perchance there shall be no such day as to-morrow.—*Donne*.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE LOTS OF THE RIGHTEOUS AND THE WICKED.—Psalm xxxvii.

1 Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall in-

herit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* ever merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

This Psalm was written by David in his old age (verse 25) and is the more valuable as the record of so varied an experience. "The great riddle of the prosperity of the wicked and the affliction of the righteous, which has perplexed so many, is here dealt with in the light of the future, and fretfulness and repining are most impressively forbidden. It is a Psalm in which the Lord hushes most sweetly the too common repinings of His people, and calms their minds as to His present dealings with His own chosen flock, and the wolves by whom they are surrounded."—*C. H. Spurgeon*.

"*A little that a righteous man hath is better than the riches of many wicked.*" This is a fine proverb. "Therefore, never let a Christian murmur because he hath but little, but rather let him be still a-blessing of that God that hath blessed his little, and doth bless his little, and that will bless his little to him."—*Thomas Brooks*.

"*The steps of a good man are ordered by the Lord.*" "When this Pilot undertakes to steer their course, their vessel shall never split upon the rock, run upon the sand, or spring a leak, so as to sink in the seas. To be sure He will see them safe in their harbor."—*James Janeway*.

Luther closes the exposition of this Psalm with the words, "Oh, shame on our faithlessness, mistrust and vile unbelief, that we do not believe such rich, powerful, consolatory, declarations of God, and take up so readily with little grounds of offence, whenever we but hear the wicked speeches of the ungodly. Help, O God, that we may once attain to right faith. Amen."

Closet Promise.—Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy.—Psalm xxxiii. 18.

"God hath kept me hitherto;
Can He cease, then, to be true?
Why should I just now despair?
Can He weary of His care?"

Hence, tormenting terrors, hence!
God shall be my confidence;
Let Him lead me as He will,
Oh, my soul, and be thou still."

MONDAY.

VICTORY IN THE LAST BATTLE.—1 Cor. xv. 35-58.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is one*, and the *glory of the terrestrial is another*.

41 *There is one* glory of the sun, and another glory of the moon, and another glory of the stars; for *one star differeth from another star in glory*.

42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

"Since Christ has crossed and recrossed it, the river Death has lost its terror to the Christian."

"Death is not a thing to be dreaded by the believer: it is 'a sleep.' Tired, we lay our heads on Jesus' bosom and awake in heaven!"

"Paul saw our grave in the furrow of the plough; our burial in the corn dropped into the soil, and our resurrection in the grain bursting its sheath to wave its head in the summer sunshine."

"The seal of the Sanhedrim, a regiment of soldiers from the tower of Antonio, floor of rock, roof of rock, wall of rock, niche of rock, cannot keep Christ in the crypt. Though you pile upon us all the boulders of the mountains, you cannot keep us down. The door of the tomb will be lifted off its hinges and flung flat in the dust."—*Talmage*.

"Looking at those grassy mounds in the light of this truth, the eye of faith sees them change into a field sown with the seeds of immortality. Blessed field! What flowers shall spring there! What a harvest shall be gathered there!"—*Dr. Guthrie*.

Oh! the comfort of this belief in the resurrection of our loved dead! Oh, the grave is cruel! With teeth of stone it clutches for its prey. Between the closing gates of the sepulchre our hearts are mangled and crushed. But a brighter day is yet to dawn. The resurrection morn will come. Abraham will shake off the dust of Machpelah and arise with Sarah by his side. David will come with harp in hand. The village churchyard and family burial-grounds will open their rusty gates. Be still, mother, your child will not be left behind; and you, ye old men, the companions of your youth and strong manhood will break their cerements and live again! Wherefore comfort one another with these thoughts.

Closet Promise.—To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—1 Pet. i. 4, 5.

What a heritage! It is called a Kingdom, Inheritance, Paradise, Life Eternal. "Thus our largest and best conceptions of greatness, and glory, and durability, and felicity, are appealed to, and then surpassed—immeasurably. For when time is over, and death is dead, and probation is ended, and the destiny of all determined, somewhere God will do His best for the bliss of His redeemed ones. What a quantity is that—*God's best, through all eternity*, for those who, during this brief moment of earthly life, washed their robes and made them white in the blood of the Lamb."

TUESDAY.

VANITY OF RICHES.—Eccles. v. 9–20.

9 Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man *is* sweet,

whether he eat little or much : but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun; *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail : and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go : and what profit hath he that hath laboured for the wind ?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 Behold *that* which I have seen : *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him : for *it is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour ; *this is* the gift of God.

20 For he shall not much remember the days of his life ; because God answereth *him* in the joy of his heart.

Do not be over-anxious about riches. Get as much of true wisdom and goodness as you can ; but be satisfied with a very moderate portion of this world's goods. Riches may prove a curse as well as a blessing.

"I was walking through an orchard, looking about me, when I saw a low tree laden more heavily with fruit than the rest. On a nearer examination, it appeared that the tree had been dragged to the very earth, and broken by the weight of its treasures. 'Oh,' said I, gazing on the tree, 'here lies one who has been ruined by his riches!' . . . When I see so many rich people, as I do, caring so much for their bodies and so little for their souls, I pity them from the bottom of my heart, and sometimes think there are as many ruined by riches as by poverty. 'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.' The prayer will suit you, perhaps, as well as it does me, 'Give me neither poverty nor riches ; feed me with food convenient for me ; lest I be full and deny Thee, and say, Who is the Lord ? or lest I be poor and steal, and take the name of my God in vain.'"—*Old Humphrey.*

Closet Promise.—The Lord will strengthen him upon the bed of languishing : Thou wilt make all his bed in his sickness.—Psalm xli. 3.

The following lines were written by a lady who laid upon a bed of extreme suffering for many years.

"Shut in!" did you say, my sisters?
Oh no! Only led away
Out of the dust and turmoil,
The burden and heat of the day,
Into the cool green pastures,
By the waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will,

Earth's ministering ones come round me,
With faces kind and sweet,

And we sit and learn together
At the loving Saviour's feet ;
And we talk of life's holy duties,
Of the crosses that lie in the way,
And they must go out and bear them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness,
To bask in the glorious day.



ON THE ROAD TO CALVARY.

And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.—*John xix. 17.*

This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
My spirit cannot restrain.

I wait the rapturous ending—
Or, rather, the entering in

Through the gates that stand wide open,
But admit no pain or sin.
I am only waiting, sisters,
Till the Father calls, "Come home!"
Waiting, with my lamp all burning,
Till the blessed Bridegroom come.
—Selected.

WEDNESDAY.

"HAVE FAITH IN GOD."—Mark xi. 12-26.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry :

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 And they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves ;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer ? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursest is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any ; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (verse 24). This is a most wonderful promise. It is not, however, an unconditional promise ; this marvellous "what things soever" depends upon certain great conditions. The word *believe* is the key to any difficulty in accepting this declaration literally. We cannot believe whatever we please. It is only the Spirit of God Who can enable a man to believe that God will answer his prayer. Then He will grant the petition.

"Prayer is the bow, the promise is the arrow ; faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. The bow without the arrow is of no use, and the arrow without the bow is of little worth, and both without the strength of the hand are to no purpose. Neither the promise without prayer, nor prayer without the promise, nor both without faith avail the Christian anything. What was said of the Israelites, 'They could not enter in because of unbelief,' the same may be

said of many of our prayers; they cannot enter heaven, because they are not put up in faith."—*Slater*.

Therefore, "Have faith in God."

Closet Promise.—Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.—Rev. iii. 20.

The richest and most joyous hours in a believer's experience are those in which he tastes of Christ's presence in close spiritual communion. Sometimes when feasting on such words as those in the fourteenth chapter of John, sometimes at the Lord's table, sometimes in secret prayer, Jesus comes into the soul just as He did into that upper room where the disciples were assembled. The believer feels the warmth and light of His countenance. His left hand is under our head, and His right hand doth embrace us. We can roll off our cares and worries and doubts upon His everlasting arm. Such times of close companionship with Jesus are our holiest and happiest hours.—*T. L. Cuyler, D.D.*

THURSDAY.

PRAYER FOR DELIVERANCE.—Psalm lvii.

1 Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: and I lie *even* among them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; let thy glory *be* above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My heart is fixed, O God, my heart fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: let thy glory *be* above all the earth.

This Psalm relates to the flight of David from Saul into the cave. This is recorded in 1 Sam. xxii.

"This song of complaint was written during the hours of suspense which David spent there, to wait until the calamity was overpast (verse 2); in which he only gradually gains a stout heart (verse 8). His life was really suspended by a hair, if Saul or any of his attendants had espied him!"—*Augustus F. Tholuck*.

"We have here prayer, 1-6, and praise, 7-11. The hunted one takes a

long breath of prayer, and when he is fully inspired, he breathes out his soul in jubilant song."—*C. H. Spurgeon.*

"Sincerity makes the Christian sing, when he hath nothing to his supper; David was in none of the best case when in the cave, yet we never find him merrier: his heart makes sweeter music than ever his harp did."—*Wm. Gurnall.*

"It should alarm the wicked that they are contending with a people who sing and shout on the battle-field. Yea, they never sing louder than when most distressed and afflicted. Whether saints conquer or are conquered, they still sing on. Blessed be God for that. Let sinners tremble at contending with men of a spirit so heavenly."—*Wm. S. Plumer.*

Closet Promise.—Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.—*Isa. l. 10.*

He has an especial tenderness of love towards thee for that thou art in the dark and hast no light, and His heart is glad when thou dost arise and say, "I will go to my Father." For He sees thee through all the gloom, through which thou canst not see Him. Say to Him, "My God, I am very dull and low and hard; but Thou art wise and high and tender, and Thou art my God. I am Thy child. Forsake me not." Then fold the arms of thy faith, and wait in quietness until light goes up in the darkness. Fold the arms of thy Faith, I say, but not of thy Action; bethink thee of something that thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend: heed not thy feelings: do thy work.—*G. MacDonald.*

FRIDAY.

ELIJAH'S TRANSLATION.—2 Kings ii. 9-18.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it, and he cried, My

father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And

they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain? or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

Elijah's translation is intended to be a representation of a good man's death in its noblest aspect. In all the various forms in which the inevitable day of death may come upon us, what we should most wish for would be that our death, like Elijah's, should seem to those we leave behind but as the completion of that which they have already known. Elijah had seemed in life a firmer defence and guard to his country than all the chariots and horsemen that were ever pouring in upon them from the surrounding tribes, and so he seemed when he passed away lost in the flames of a fiery chariot and the fiery horsemen.

Elijah's work was done; but the spirit of Elijah rested on Elisha, who was himself altogether different in aspect, in character, in life, from his mighty predecessor. At first the succession seems like a deterioration. The glow, the rush, the genius, the inspiration, the awe, the prowess, seem to have died with the master. Yet if the Baptist came in the spirit and power of Elias, it was "Eliseus the prophet" who dimly prefigured Christ.

"In what follows after Elijah has been taken up, we have a dim foreshadowing of the history of the Church, above all the Apostolic Church, after the ascension of its Lord. (1) Elisha wrought a miracle with the mantle of Elijah; the mantle of our ascending Lord has fallen upon the Church. (2) Elisha wasted not his time in idle lamentations; he girt himself to his own work. The Apostles returned to Jerusalem; and when they received the promise of the Father, they became witnesses to Christ in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.'"—*R. C. Trench*.

Closet Promise.—The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Rom. viii. 18.

What will it matter, by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by and by?

What will it matter, by and by,
Whether unhelped I toiled alone,
Dashing my foot against a stone,

Missing the charge of the angel nigh,
Bidding me think of the by and by?

What will it matter, by and by,
Whether with laughing joy I went
Down through the years, with a glad intent;
Never believing, nay, not I,
Tears would be sweeter by and by?

What will it matter, by and by,
Whether with cheek to cheek I've lain
Close by the pallid angel, Pain;
Soothing myself through sob and sigh?
"All will be elsewise by and by!"

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God;
Questioning not of the how, the why,
If I but reach Him by and by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all;
Mindless how rough the path might lie,
Since He will smooth it by and by?

Ah! it will matter, by and by,
Nothing but this—that joy or pain
Lifted me skyward, helped me gain,
Whether through rack or smile or sigh,
Heaven—home—all in all, by and by!

—Selected.

SATURDAY.

WATCHING THE HEART.—Prov. iv.

1 Hear, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

23 ¶ Keep thy heart with all diligence; for out of it are the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

"'Thine heart' is the source and centre of moral character—the throne-room whence issue the forces that rule the life—give its supreme occupancy to God. 'The issues of life' come from it—let God, the Source of spiritual life, live and rule in it. For some reason 'diligence' is required to keep it; the spear'd sentinel and the sleepless eye. Is it because 'the heart is deceitful above all things?' Is it that this lost, all is lost? this polluted, all

decays? Or is it that this kept pure, and you see God? *Keep it*, but do not freeze it. *Keep it for Him.*"

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (verses 14, 15).

"It is said, in one of the old 'Lives of the Saints,' that the devil found a young man at a theatre and took possession of him, and the saint rebuked him, and said, 'Why do you take one of the Lord's children?' and the devil said, 'What business has one of the Lord's children on my ground?' It is thus in temptation. Men tempt the devil. They send a message to him, inviting him to come and take them. . . . It is never safe for a man to run so near to the line of right and wrong that, if he should lose a wheel, he would go over. You should keep so far from the precipice that, if your wagon breaks down, there is room enough between you and the precipice; otherwise you cannot be safe."—*H. W. Beecher.*

Closet Promise.—The Lord knoweth the thoughts of man.—Psalm xciv. 11.

Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy.

Out of self to love be led,
And to heaven acclimated;
Until all things sweet and good
Seem my natural habitude.

—*John Greenleaf Whittier.*

Our thoughts are the epochs of our lives; all else is but a journal of the winds that blew while we were here.—*Henry D. Thoreau.*

THE CHILDREN'S CORNER.

Breakfast Motto.—He filleth thee with the finest of the wheat.—Psalm cxlvii. 14.

Weekly Proverb.—Early to bed and early to rise, makes a man healthy, wealthy and wise.—*Poor Richard.*

DAILY BIBLE READING.—SCENES IN THE LIFE OF NOAH.

Sunday.—Noah Findeth Grace.—Gen. vi. 1-13.

Monday.—Noah's Faith.—Gen. vi. 14-22.

Tuesday.—Entering the Ark.—Gen. vii. 1-24.

Wednesday.—The Ark Resteth on Ararat.—Gen. viii. 1-12.

Thursday.—Leaving the Ark.—Gen. viii. 13-22.

Friday.—God Blesses Noah.—Gen. ix. 1-7.

Saturday.—The Covenant of the Rainbow.—Gen. ix. 8-17.

TWO MARJORIES.

The home of one is a stately dwelling
Just at the head of a garden-square,
Where the songs of birds in the trees are swelling,

And the spray of a fountain fills the air;
The other lives in an alley bare
Of leaf and bloom, with her toiling mother;

But over their play
At school each day
The Marjories came to love each other.

Last year, when they talked of the summer
over,

Marjorie-second heard with a sigh:
"O! how happy to be a rover;
Nothing of forest or field had I."
Marjorie-first made sweet reply,

And counsel took of mamma's pity:

"What can I do,
That Marjie, too,
May leave, next summer, the dusty city?"

She gave up the toys, and the bonbons' pleasure,

The Paris doll with its toilets' pride,
And laid the sum of her gathered treasure
In a Japanese casket safe aside;

And so, with the next bright summer tide,
Over the clover-fields together,
By hollow and hill

And meadow-rill,

Both Marjories played in the golden weather!

—Kate Putnam Osgood in *Wide-Awake*.

Love your enemies.—Matt. v. 44.

My little friends, you will find it hard to go through life and do what is right and not make some enemies. But you must not *hate* them. You must treat them kindly; pray for them; love them. A little girl one day went to her mother to show some fruit that had been given her. "Your friend," said the mother, "has been very kind." "Yes," said the child. "She gave me more than these, but I have given some away." The mother inquired to whom she had given them, when she answered, "I gave them to a girl who pushes me off the path and makes faces at me." On being asked why she gave them to her, she replied, "Because I thought it would make her know that I wish to be kind to her, and she will not, perhaps, be rude and unkind to me again." Now, that little girl treated her enemy *kindly*. That is what the Bible means when it says: "If thine enemy hunger, feed him; if he thirst, give him drink: for, in so doing, thou shalt heap coals of fire upon his head"—that is, by your kindly treatment you will melt and overcome him. Thus, oftentimes, our bitterest enemy becomes our best and most faithful friend.

THE NEAREST WAY HOME.

I know you will like this picture. Most boys and girls like to play in the water. They are never better suited than when they get their shoes and stockings off and go wading. These children have taken off theirs and are carrying them in their hands. The boy is a little timid and hardly knows whether to venture or not, but his sister is encouraging him to take a step. The water is not deep and they can easily wade across. Close by are some beautiful water lilies, and I imagine they will stop and pick some as they cross over. I wonder how many of my little readers live near the water. Perhaps those of you who do not, often visit your little friends and relatives who live by some river or lake. It may be the great ocean. Well, now, did you ever have father or mother tell you not to play near the water? Not to get into boats along the banks or go in wading? I imagine I hear you say, "Yes." And I hope you *obeyed*.

I read of a boy who said to his mother, "Mother, let me go to the river and play in the boat?" "No, George, I had rather you would not," said his mother. "Accidents so often happen that I am afraid to have you go." "But other boys go, mother." "Yes, my son, I know it; but other boys get drowned, too. If you go, Willie will want to go, too, and I shall feel anxious about you all the time." Now, George was the oldest son of his widowed mother, and it was not strange that she feared to have him exposed to danger. But, in spite of his mother's command, he resolved that he *would* go; so, while his mother was busy getting tea, he stole out at the back door, and away he ran to the river, intending to get back before his mother missed him.

Just as he arrived there, some boys were playing in the boat. He jumped in, too. In an instant the boat tipped over, and all were in the water where it was very deep. The others could swim, but George could not. Soon he was drowned. Ah! how dreadful for his poor widowed mother! But how still more dreadful for the poor boy!—to be drowned in the very act of breaking God's commandment, which says, "Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee."

Do you know, dear children, that, in the Bible, there is a curse denounced against those who do not honor and obey their parents? In Deut. xxvii. 16, we read these solemn words: "Cursed be he that setteth light by his father or his mother." In Proverbs xxx. 17, God speaks in this awful way: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." These passages teach us that *disobedient* boys and girls can not prosper in their ways.



THE NEAREST WAY HOME.



FORTY-FOURTH WEEK.

PEARL TEXT.—Be content with such things as ye have : for He hath said, I will never leave thee, nor forsake thee.—Heb. xiii. 5.

My future will not copy fair the past
On any leaf but heaven's. Be fully done,
Supernal Will ! I would not fain be one
Who, satisfying thirst and breaking fast
Upon the fulness of the heart, at last
Says no grace after meat. My wine has run
Indeed out of my cup, and there is none
To gather up the bread of my repast

Scattered and trampled—yet I find some good
In earth's green herbs, and streams that bubble
up
Clear from the darkling ground—content until
I sit with angels before better food.
Dear Christ ! when thy new vintage fills my cup
This hand shall shake no more, nor that wine
spill. —Elizabeth B. Browning.

Contentment is not to be caught *by long and foreign chases* ; he is likeliest to find it who sits at home and duly contemplates those blessings which God has placed within his reach.—*The Art of Contentment.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

SHINE.—Isa. lx.

1 Arise, shine ; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people : but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these that fly as a cloud, and as the doves to their windows ?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from

far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may* be brought.

12 For the nation and kingdom that will not serve thee shall perish ; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of thy sanctuary ; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the LORD, and Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shall suck the breast of kings ; and

thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light

unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

This is evidently addressed to the Church. She is called on to arise from the dust, and to impart to others the rich privileges which are conferred on her.

When the world shall be brought under the influence and the dominion of the Prince of Peace, there will be no need of closing the gates of cities, or of building walls around them. If the principles of the true religion everywhere prevailed, there would be no need of ramparts, of ships of war, and of fortifications; no need of bolts and locks and iron chests to guard our property.

"No lock, no bolt, no wall, no gate, no iron safe has been made in order to guard *against* a man who is the sincere friend of the Redeemer. They are made to guard against wicked men; and when universal truth and righteousness prevail, they may be suffered to rust and rot for want of use. Should the principles of Christianity be everywhere diffused, the walls of all cities might be suffered to fall down; their gates to stand open till they should decay; ships of war to lie in the dock till they should sink to the bottom; forts and fleets to be dismantled; and the whole business of making locks, and shackles, and of building prisons and manufacturing instruments of war, would come to an end."—*Rev. Albert Barnes*

Closet Promise.—Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.—Psalm xxiii. 5.

It is the Christian's privilege, to have an overflowing cup. Gospel measure, "pressed down, shaken together, and *running over*." Dr. Palmer used to say, "*It is the overflow that is to convert the world*."

"If that be so, what a responsibility rests upon every Christian professor. If the world is waiting for the fertilizing stream flowing out from our hearts, and we fail to respond to the demand, we are verily guilty before God. Too many know nothing of the overflowing life and joy and power of religion. 'There is a river, the streams whereof make glad the city of God!' Why

not get the living streams flowing through the soul? and there will flow out of you converting, evangelizing influences, and the unsaved will acknowledge their potency."

MONDAY.

THE TROUBLESOME MEMBER.—James iii.

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father;

and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

"Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue."—*Quarles*.

"With *meekness and wisdom*" (ver. 13). It is only by having patience with men that you can retain any hold upon them.

"The same measure of trouble being laid upon two men, is far lighter to him that bears it with patience. Of how pure wood soever an instrument is made, yet if it warp with the sun, or crack with the weather, we dislike it. Let us not lose our credit of the holiness by the least murmur of impatience."—*Adams*.

"Where *envying* and strife is, there is confusion and every evil work" (ver. 16). "Envy is the reverse of charity; and as that is the supreme source of pleasure, so this is of pain."

Fuller's prayer against envy was beautiful:

"Dispossess me, O Lord, of this bad spirit, and turn my envy into holy

emulation. Let me labor to exceed those in pains, who exceed me in parts; let me feed and foster, and nourish and cherish, graces in others; honoring their persons, praising their gifts, and glorifying Thy name, who hath given such gifts to them."

Closet Promise.—Thou understandest my thought afar off.—Psalm cxxxix. 2.

Lord, our God, great, eternal, wonderful in glory, Who keepest covenant and promises for those that love Thee with their whole heart, Who art the Life of all, the Help of those that flee unto Thee, the Hope of those who cry unto Thee, cleanse us from our sins, secret and open; and from every thought displeasing to Thy goodness,—cleanse our bodies and souls, our hearts and consciences, that with a pure heart, and a clear soul, with perfect love and calm hope, we may venture confidently and fearlessly to pray unto Thee. Amen.—*Coptic Liturgy of St. Basil.*

TUESDAY.

BLESSINGS IN UNEXPECTED PLACES.—2 Kings iii. 6–20.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered, and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the

prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

The people of Israel had journeyed seven days, "and there was no water

for the host, and for the cattle that followed them." The prophet told them, "Make this valley full of ditches." But what is the use? There are no springs, no rivers, no lakes; whence can water come? It is not the part of faith to *question*, but to *obey*. The ditches were made, and the water came pouring in from some supernatural source. What a lesson for our faith! Are you craving a spiritual blessing? Open the trenches, and God will fill them.

And this, too, in the most unexpected *places* and in the most unexpected *ways*.

"It was an old idea, as evidenced in the Book of Job, in many of the Psalms, and even in the time of Christ, that to be in adversity was to be handed over to the Evil One. It was the most common thing not to look for spiritual prosperity among the poor. The blessing was on the hill-side, among the rich, not in the valley. The Lord Jesus Christ tore the veil from off all this. He passed the rich by, and made the fishermen of Galilee His friends. He made the 'rose to blossom in the wilderness,' and the 'thirsty land to yield streams of water.' There are still places in which men never expect to get a blessing. They go up to the house of God, just as the Jews went up to Jerusalem, that they may see God, forgetting that in the home, in the street, in their daily life, He is beside them. They view the blessing as outside these things. So they often feel that they must get out of the valley, and on to the higher land, before they get the blessing. They remember that it was the wilderness into which Christ was drawn by the Evil One, forgetting that it was there that the angels came and ministered unto Him. There should be no unexpected places of blessing to the Christian."

—*Rev. Mr. Aitken.*

Closet Promise.—I would have you without carefulness.—I Cor. vii. 32.

Cast *all* thy care on God. See that all thy cares be such as thou canst cast on God, and then hold none back. Never brood over thyself; never stop short in thyself; but cast thy whole self, even this very care which distresseth thee, upon God. Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him; and He will strengthen thy faith for any greater trials. Rather, give thy whole self into God's hands, and so trust Him to take care of thee in all lesser things, as being His, for His own sake, whose thou art.—*E. B. Pusey.*

WEDNESDAY.

THE HEART A DEN OF EVIL.—Mark vii. 1-23.

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father

or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, that which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

"The Saviour does not stop to prove that these things come out of the heart. He asserts it, and asserts it because it is self-evident. When you see a thing coming forth, you are clear it was there first. Last summer I noticed hornets continually flying from a number of decayed logs in my garden. I saw them constantly flying in and out, and I did not think myself at all unreasonable in concluding that there was a hornets' nest there. And so, if we see the hornets of sin flying out of a man, we suppose at once there is sin within him."—*C. H. Spurgeon.*

"Since man was thrust out of Paradise a tree of death, a root of bitterness, has grown in every soul, bearing all manner of cursed fruits; and every leaf, every bud, tends to destroy life and ruin man. Its grapes are gall, its clusters are bitter, its wine is the poison of asps."—*R. B. Nichol.*

We need to be cleansed within with a spirit of fire and a spirit of burning. "God sees hearts as we see faces."

"Before men we stand as opaque bee-hives. They can see the thoughts go in and out of us, but what work they do inside of a man they cannot tell. Before God we are as *glass* bee-hives, and all that our thoughts are doing within us He perfectly sees and understands."—*H. W. Beecher*.

Closet Promise.—Ye are the temple of the living God.—2 Cor. vi. 16.

Fling wide the portals of your heart,
Make it a temple set apart
From earthly use for Heaven's employ,
Adorned with prayer, and love, and joy.

So shall your Sovereign enter in,
And new and nobler life begin. —*Weissel*.

THURSDAY.

THANKSGIVING FOR DELIVERANCE.—Psalm xxx.

1 I will extol thee, O LORD: for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my

mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that *my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

According to the superscription, the occasion of this Psalm was "the dedication of the house."

"We know from Deut. xx. 5 that it was customary to dedicate a house that was newly built. The private abode of a pious family is holy. But this Psalm is 'the song of the dedication of the house,' appointed for use in the public service."—*F. G. Murphy*.

"Throughout this Psalm there are indications that David had been greatly afflicted, both personally and relatively, after having, in his presumption, fancied himself secure. When God's children prosper one way, they are generally tried another, for few of us can bear unmingled prosperity. Even the joys of hope need to be mixed with the pains of experience, and the more surely so when comfort breeds carnal security and self-confidence. Nevertheless, pardon soon followed repentance, and God's mercy was glorified. The Psalm is a song, and not a complaint. Let it be read in the light of the last days of David, when he had numbered the people, and God had

chastened him, and then in mercy had bidden the angel sheathe his sword.”
—C. H. Spurgeon.

Closet Promise.—Weeping may endure for a night, but joy cometh in the morning.—Psalm xxx. 5.

Man's life is but a working-day,
Whose tasks are set aright;
A time to work, a time to play,
And then a quiet night.

And then, please God, a quiet night
Where palms are green and robes are white,
A long-drawn breath, a balm for sorrow,
And all things lovely on the morrow.
—Christina Rossetti.

FRIDAY.

FUTURE RECOGNITION.—2 Sam. xii. 15–23.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child: and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was

dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

The doctrine of our future meeting and recognition is intimated in the earlier records of Scripture. We are told of Abraham, Jacob, Aaron and Moses that each was gathered to his people. In some instances it is expressly said they died, and then it is added, “were gathered to their fathers.” There would seem to be in the very heart of the expression a recognition that their fathers were still in existence in some state or other. As we advance to the New Testament we find that the twilight is broadening into the perfect day. This doctrine forms much of the very warp of the teaching of our Saviour and His apostles.

“1. It is taught, for example, that in eternity and in heaven we shall retain our personal identity. What life has not been able to do in the way of destroying our identity, death will not do. The sense of *I, me, myself*, will be with us as before.

“2. We must also remember that the departed just are not diffused



THE CRUCIFIXION.

He said, It is finished : and He bowed His head, and gave up the ghost.
—*John* xix. 30.

through the universe, but are gathered into one place. They are with the Lord, and they are there in a family relation. It is only needful to appreciate fully this fact in order to see that mutual recognition is indispensable and inevitable.

"3. We do not dream that the 'spirits of the just made perfect,' dwelling in our Father's house, will sit in silent reserve side by side, and as little do we dream that their speech will never be concerned with the way by which the Lord has led them. Unless the whole family in heaven is to be marked by features the very opposite of every earthly family, unless it is to be distinguished by isolation, reserve and coldness, mutual recognition must be not only a possible thing, but an inevitable one, and we shall know as we are known."—*E. Mellor.*

Closet Promise.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—Job. i. 21.

What Thou hast given, Thou canst take,
And when Thou wilt new gifts can make.
All flows from Thee alone;
When Thou didst give it, it was Thine;

When Thou retook'st it, 'twas not mine.
Thy will in all be done.

—*John Austin.*

We are ready to praise when all shines fair; but when life is overcast, when all things seem to be against us, when we are in fear for some cherished happiness, or in the depths of sorrow, or in the solitude of a life which has no visible support, or in a season of sickness, and with the shadow of death approaching—then to praise God; then to say, This fear, loneliness, affliction, pain and trembling awe are as sure tokens of love, as life, health, joy and the gifts of home: "The Lord gave, and the Lord hath taken away;" on either side it is He, and all is love alike; "blessed be the name of the Lord"—this is the true sacrifice of praise. What can come amiss to a soul which is so in accord with God? What can make so much as one jarring tone in all its harmony? In all the changes of this fitful life, it ever dwells in praise.—*H. E. Manning.*

SATURDAY.

"FEAR NOT."—Luke xii. 1-12.

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do:

5 But I will forewarn you whom ye shall fear; Fear him, which after he hath killed

hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

This is the key-note of this long chapter—"Fear not."

"There need be no difficulty in distinguishing between the holy and blessed 'fear of the Lord,' which is our 'treasure,' and which is only as the sacred shadow cast by the brightest light of love and joy, and the fear which 'hath torment,' and is cast out by perfect love and simple trust. . . . There is a 'Fear not' for every possible case and kind of fear; so that we have never any answer to give when He asks, 'Why are ye fearful?' but we are 'without excuse.' It is part of His 'holy covenant' that we should 'serve Him without fear.' It is one of His 'precious promises' that 'thou shalt be steadfast, and shalt not fear.' It is one of the blessed results of His reign that His flock 'shall fear no more.' It is no impossible thing, but the simple and natural consequence of really seeking and really trusting the Lord, that He will deliver us not from some, but from 'all' our fears. He did this for David; will He be less kind to you and me?"—*F. R. Havergal*.

Closet Promise.—Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke xii. 32.

I bide my time. · Whatever woes assail me,
I know the strife is only for a day;
A friend waits for me on the way,
A friend too faithful and too true to fail me,

Who will bid all life's jarring turmoil cease,
And lead me on to realms of perfect peace.
I bide—I bide my time.

—*Ella Wheeler Wilcox*.

THE CHILDREN'S CORNER.

Breakfast Motto.—Ye shall eat in plenty, and be satisfied.—Joel ii. 26.

Weekly Proverb.—A bird in the hand is worth two in the bush.—*English*.

DAILY BIBLE READING.—HEAVEN.

Sunday.—The Promise of Heaven.—John xiv. 1-14.

Monday.—The Heavenly Body.—1 Cor. xv. 35-58.

Tuesday.—The Hope of Heaven.—2 Cor. v. 1-9.

Wednesday.—The Throne of God in Heaven.—Rev. iv. 1-11.

Thursday.—The White-Robed Multitude.—Rev. vii. 9-17.

Friday.—The Heavenly Jerusalem.—Rev. xxi. 1-27.

Saturday.—The River and Tree of Life.—Rev. xxii. 1-21.

HER NAME.

"I'm losted! Could you find me, please?"

Poor little frightened baby!

The wind had tossed her golden fleece,
The stones had scratched her dimpled knees,
I stooped and lifted her with ease,
And softly whispered, "May be,"

"Tell me your name, my little maid;

I can't find you without it."

"My name is 'Shiney-eyes,'" she said,

"Yes, but your last name?" She shook her head;

"Up to my house 'ey never said

A single word about it."

"But, dear," I said, "what is your name?"

"Why, didn't you hear me told you?"

"Dust Shiney-eyes." A bright thought came:

"Yes, when you're good, but when they blame
You, little one; is it just the same

When mamma has to scold you?"

"My mamma never scolds," she moans,

A little blush ensuing,

"'Cept when I've been a-frowning stones,

And then she says (the culprit owns),

Mehitabel Sapphira Jones,

What has you been a-doing?"

—Anna F. Burnham.

Redeeming the time.—Eph. v. 16.

I expect your fathers and mothers have often told you "not to put off till to-morrow what can be done to-day." That is what our little verse means. Mamma says, "Do this, Annie." Then Annie says, "Bye-and-bye." Now there is an old Spanish proverb which says, "The road of Bye-and-bye leads to the town of Never." Don't you see, if you keep putting off till to-morrow, you will never do it, for *to-morrow never comes*. When Papa or Mamma asks you to do anything, drop everything else, and go do it *at once*. And so, dear children, don't put off giving your hearts to Jesus. Emma was a sweet little girl six year old. One day she said to her mother, "Mamma, I mean to begin at the new year to love Jesus." "But," said her mother, "how do you know you will live till the new year?" Emma sat some moments without speaking. At length she looked up, with tears in her eyes, and said, "Perhaps I shall not. I will begin now; and then, mamma, if God lets me live, I shall be a Christian when the new year begins." Ah! that was a wise decision. Jesus says: "Come to me *now*, dear child." Don't say, "Bye-and-bye," any more; but come *at once*.

FORTY-FIFTH WEEK.

PEARL TEXT.—The just man walketh in his integrity : his children are blessed after him.
—Prov. xx. 7.

Blessed the natures shored on every side
With landmarks of hereditary thought!
Thrice happy they that wander not life-long
Beyond near succor of the household faith,

The guarded fold that shelters, not confines!
Their steps find patience in familiar paths,
Printed with hope by loved feet gone before
Of parent, child, or lover.

—Selected.

Parents cannot do God's work, and God will not do theirs; but if they use the means, He will never withhold His blessing.—*A. Clarke.*

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where,

Are full of trouble and full of care;
To stay at home is best.

—Selected.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE EMPTY SEPULCHRE.—John xx.

1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and *looking in*, saw the linen clothes lying: yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre

weeping: and as she wept, she stooped down, and *looked into* the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were

shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you : as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost ;

23 Whosoever sins ye remit, they are remitted unto them ; and whosoever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto

him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them : *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust *it* into my side ; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed ; blessed *are* they that have not seen, and *yet* have believed.

“Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni ; which is to say, Master ” (verse 16).

“I think this is the very epitome of love. Love understands love ; it needs no talk. Sunlight needs no paraphernalia of pipes, and wicks, and burners ; it just shines out, direct and immediate. And the dewdrop flashes it back in the same way. The sparkle may be tiny, but it is true and immediate ; it needs no vehicle. ‘I have called thee by thy name.’ That was quite enough. The powerful sunshine of His love was focussed into that white beam of sevenfold light, and the whole soul was concentrated into the responsive love-flash, ‘Master!’ ”—*F. R. Havergal*.

Thomas was not present in that first prayer-meeting when Jesus appeared to His disciples. He was a great loser thereby. The other disciples told him, “We have seen the Lord.” It is a good hint to us to testify, to tell others when we have had blessed views while waiting upon the Lord. When in the Western country a man thinks he has discovered an oil well or a gold mine he keeps silent. But in this case there is no necessity to hold one’s peace. The Lord vouchsafes His divine presence to all who will receive Him.

The doubt of Thomas (verses 25–28). “Christ never failed to distinguish between doubt and unbelief. Doubt is *can’t believe* ; unbelief is *won’t believe*. Doubt is honesty ; unbelief is obstinacy. Doubt is looking for light ; unbelief is content with darkness. Loving darkness rather than light, that is what Christ attacked.”

Closet Promise.—Lo, this is our God ; we have waited for Him, and He will save us : this is the Lord ; we have waited for Him, we will be glad and rejoice in His salvation.—Isa. xxv. 9.

“O, when the matchless glory broke around the unoccupied tomb, and the

Master presented the risen One to the weeping sisters, how their former hope blossomed into glad realization! So it may be with us. Wait obediently upon Him. Take away every stone that may be the occasion of weak faith. Look up steadfastly. That cloud, behind which God's glory has accumulated for our benefit, will soon be broken. When that fulness bursts upon us—the fulness of love—we will indeed be constrained to say, 'Master, it is good for us to be here.'"

MONDAY.

THE SONG OF MOSES.—EX. xv. 1-21.

1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and song, and he *is* become my salvation: he *is* my God, and I will prepare him a habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, *is* become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in; *in* the sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

This matchless hymn of praise is presumably the oldest poem in the world. In sublimity of conception and grandeur of expression it is unsurpassed by anything that has been written since.

"Here the strain of all these allusions to the great deliverance is that 'not unto us, not unto us, O Lord, but unto Thy name give glory, for Thy

mercy and for Thy truth's sake.' Nor did its echoes die away with the Jewish dispensation. As a triumphant celebration of God's victory over His enemies, it is even transferred in the Apocalypse to those who stand on the sea of glass mingled with fire, having the harps of God, and singing 'the song of Moses the servant of God, and of the Lamb.'—*Cunningham Geikie, D. D.*

But Moses and the people had not all the music to themselves, for his sister Miriam, catching something of the fervor of her brother's soul, led the women even as Moses led the men, and at every pause in the psalm they came in with the chorus, to the accompaniment of the timbrel and the dance, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea." It was a gladsome time. After deliverance there should come a song. Gratitude is an imperative duty, and if we cannot sing with our lips we can do better still than that, "for we can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come into contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres."

Closet Promise.—The mercy of the Lord is from everlasting to everlasting upon them that fear Him.—Psalm ciii. 17.

Lord, many times I am aweary quite
Of mine own self, my sin, my vanity,
Yet be not Thou, or I am lost outright,
Weary of me.

And hate against myself I often bear,
And enter with myself in fierce debate;

Take Thou my part against myself, nor share
In that just hate!

Best friends might loathe us, if what things perverse

We know of our own selves, they also knew;
Lord, Holy One! if Thou who knowest worse
Shouldst loathe us too!

—*Richard Chevenix Trench.*

TUESDAY.

"WELLS WITHOUT WATER."—2 Pet. ii.

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked :

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished :

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas, angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the daytime. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and

are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

In this chapter we have two figures introduced to describe the influence of false teachers upon others:

1. "*These are wells without water.*" "He called them wells, because they had received the knowledge of the Lord Jesus Christ; without water, because they do not live agreeably to their knowledge."—*Augustine*.

Umbreit suggests the well-known mirage. The thirsty traveller in the desert perceives a moving sheen which he takes for a stream or a lake, hastens to it, but, reaching it, is bitterly disappointed, for it all dissolves into empty vapor.

"Where you find a well without water, you find dirt and mire. So these contain no water of inflowing grace, but the mire of wickedness. No wonder, seeing that they have forsaken the fountain of living water."—*Huss*.

2. "*Clouds that are carried with a tempest.*" Clouds which promise rain, but give none because they are chased away by the wind.

"Clouds driven along by the wind produce a tempest and obscure the splendor of the sun; so in like manner those false teachers disturb the peace of souls and obscure the Sun of Righteousness by the darkness of error."—*Huss*.



CARRYING TO THE TOMB.

Now in the place where He was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.
There laid they Jesus.—*John* xix. 41, 42.

Closet Promise.—The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long.—Deut. xxxiii. 12.

Though to-day may not fulfil
All thy hopes, have patience still;
For perchance to-morrow's sun
Sees thy happier days begun.
As God willeth march the hours,
Bringing joy at last in showers,
And whate'er we asked is ours.

I will meet distress and pain;
I will greet e'en death's dark reign;
I will lay me in the grave
With a heart still glad and brave.
Whom the Strongest doth defend,
Whom the Highest counts His friend,
Cannot perish in the end.

—Paul Gerhardt.

WEDNESDAY.

THE UNSEEN ARMY.—2 Kings vi. 8-18.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 ¶ And he said, Go and spy where he *is* that I may send and fetch him. And it was told him, saying, Behold *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that *be* with us are more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

The history before us is designed to show how very near all the while lies another world and another life, altogether of spirit, and heaven, and God. It needed just the opening of the eyes, and nothing more, to show this young man an whole concourse of existences and agencies unseen and unsuspected till that moment. According to the word of God, we are inmates of two worlds: a world seen and a world unseen; a world of time and a world of eternity. We may be walking blind-fold in the midst of truths and realities.

“The young man looking abroad and seeing nothing but the hills, and the fields, and the Syrian army, is a picture of a man without faith. But the young man looking abroad and seeing not only the hills, and fields, and enemies which everybody saw, but also the flaming host—the symbol

of God's presence, love, and power—is a picture of a man with faith.”—*Stalker*.

If we could see the spiritual world as we see the natural, we should find that every life is held in God's hand, every faculty kept for us by God's keeping, every step taken, every word spoken, and every work done in virtue of a power not our own.

Closet Promise.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Heb. i. 14.

In old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs which leads them forth gently toward a calm and bright land, so that they look no more backward; and the hand may be a little child's.

THURSDAY.

THE CHURCH.—Psalm cxxii.

1 I was glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God I will seek thy good.

This Psalm seems to have been written for the use of the Israelites, when they went up to Jerusalem, after the ark was removed thither, to celebrate their sacred feasts, and to have communion with God and with their brethren. Their journey would often be inconvenient, wearisome, and expensive: but the holy joy and benefit, which thence accrued, would amply repay them.

It has been a favorite song in all ages of the Church. Jerusalem was typical both of the church of true believers, and of the heavenly state.

“What that church was, the Christian church militant upon earth now is, and demandeth in like manner the prayers of all Christian people, for its peace and welfare in a troublesome and contentious world. Its increase here below is, in reality, the increase of Jerusalem above, of which it is a part, and ought to be a resemblance.”—*Bp. Horne*.

“The servants of God should exhort others, and be glad to be exhorted

themselves, to attend on His ordinances. Indeed those who love His name and seek His salvation, will 'rejoice when it is said unto them, Let us go into the house of the Lord;' and the pleasure and profit, which they derive from 'the means of grace,' will make the zealous believer disregard inconvenience and fatigue in resorting thither."—*Thomas Scott*.

Closet Promise.—Him that overcometh will I make a pillar in the temple of my God.—Rev. iii. 12.

None the place ordained refuseth,
They are one, and they are all,

Living stones the Builder chooseth
For the courses of His wall.
—*Jean Ingelow*.

Slowly, through all the universe, that temple of God is being built. Wherever, in any world, a soul, by free-willed obedience, catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being, and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall. . . . Wherever souls are being tried and ripened, in whatever commonplace and homely ways;—there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills.—*Phillips Brooks*.

FRIDAY.

ZION COMFORTED.—Isa. xlix. 13–26.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with

an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring

thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the cap-

tives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

The language of verse 14 is that of complaint, and expresses the deep feeling of the people of God amidst many calamities, afflictions, and trials.

In verse 15 is God's answer. "Look at that woman with her smiling babe at her breast; see how fond she is of it, how delighted with it; it is part of herself; its innocent look and helpless cry call forth her tenderest affection and regard. Can she forget it? Can she refuse to show compassion to it? Will she neglect to administer to its wants, and to preserve from danger the dear and tender son of her womb? Is it possible?" Here is an image in nature which strikes one with the most tender affection, to set forth the love and care of the Lord to His people.

But strong and striking as it is, it fails. There have been those who have not had compassion upon their offspring. Therefore, knowing the fears and surmises of our nature, the Father of love and the Friend of sinners, as it were, corrects Himself, "Yea, they may forget"—the comparison fails. *Yet, will I not forget thee.* Oh, may faith fasten and live upon this precious word. May love be excited and joy increased by it. "Behold, I have graven thee upon the palms of My hands."

Closet Promise.—He that hath mercy on them shall lead them, even by the springs of water shall He guide them.—Isa. xlix. 10.

"Just as God leads I am content;
I rest me calmly in His hands;
That which He has decreed and sent,
That which His will for me commands,
I would that He should all fulfill,
That I should do His gracious will
In living or in dying.

"Just as God leads I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill—

That which His love ordained as right,
Before He brought me to the light—
My all to Him resigning.

"Just as God leads me I abide;
In faith, in hope, in suffering true,
His strength is ever by my side:
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending."

SATURDAY.

LOVE.—1 John iv. 7-21.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God, for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

“God is Love: what then is more precious than love? And he that abides in love, abides in God; what then is more sure than love?”—*Bernard.*

“Thou beholdest the Trinity when thou beholdest Love, for there are three—he that loveth, he that is loved, and reciprocal love.”—*Augustine.*

“Love is the fundamental law of the world: 1. As written *in heaven*: for God is Love. 2. As written *on the cross*: for Christ is Love. 3. As written in *our hearts*: for Christianity is Love.”—*Gerok.*

“Man is not lost as long as he believes in love; but he is lost when he loses that belief. Chrysostom says that the devil would be saved if he could believe in the love of God. Love changes God the Judge into God the Father. He that cannot confide in love is unable to endure the look of the Most Loving.”—*Heubner.*

“The magnanimity of love, the patience of love, the endless gifts of all fruitful love—these are fitter to reveal the grandeur of God than thrones, and orbs, and the whole stellar universe. That He built the world, that He sustained it—this gives us a thought of God by the outside. That He suffered for it, that He gave His life for it—this shows us God within. Now we see the heart and feel the disposition.”—*H. W. Beecher.*

Closet Promise.—Beloved, let us love one another: for love is of God;

and every one that loveth is born of God, and knoweth God.—1 John iv. 7.

The Spirit of Love, wherever it is, is its own blessing and happiness, because it is the truth and reality of God in the soul; and therefore is in the same joy of life, and is the same good to itself everywhere and on every occasion. Would you know the blessing of all blessings? It is this God of Love dwelling in your soul, and killing every root of bitterness, which is the pain and torment of every earthly, selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet, gentle element of Love.—*Wm. Law.*

THE CHILDREN'S CORNER.

Breakfast Motto.—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

Weekly Proverb.—Speech is silvern, silence is golden.—*Persian.*

DAILY BIBLE READING.—CHAPTERS OF PURE GOLD.

(Selected by Rev. C. H. Yatman.)

Sunday.—Business Man's Chapter.—Prov. viii. 1-36.

Monday.—Courage Chapter.—Josh. i. 1-18.

Tuesday.—Charity Chapter.—1 Cor. xiii. 1-13.

Wednesday.—Duty Chapter.—Ezek. xxxiii. 1-33.

Thursday.—Faith Chapter.—Heb. xi. 1-40.

Friday.—Lost and Found Chapter.—Luke xv. 1-32.

Saturday.—Messiah's Chapter.—Isa. liii. 1-12.

THE SWINGING CHAIR.

Come let us make a swinging chair—
And this is how it is:
I hold myself my own left wrist,
And brother he holds his;
We grasp each other's right wrists now
And make an even square—
And here we have the rockaway,
The little swinging chair.

"Here now, you bonny Baby Bell,
Come here and take a seat,
We'll carry you across the stones
That hurt your little feet.

Just put one arm around my neck,
And one around our brother—
Oh, don't we have such jolly times
A-playing with each other!"

Their mother said, when they came up—
Their three heads in a row—
"Why, that's a play I used to play
Some twenty years ago!"
"Some twenty years ago!" they cried,
"Can you remember plays
That happened twenty years ago—
That many thousand days?"

—*Amy Talbot Dunn in Wide-Awake.*

Be ready.—Titus iii. 1.

What I mean by our little verse to-day is, *Be on hand, Be punctual.* I

will tell you a story that will illustrate it. In New Jersey, where I live, they call us ministers Dominies. One day a man said to his minister, "Dominie, that coat of yours is well worn; you had better get a new one." The minister looked at his coat, and concluded to get a new one. Said his friend, "There is a tailor around the corner. He used to do a good business, but somehow he has been running down, until now he is very poor. I wish you would let him make the coat." The minister called on the tailor, and he agreed to have the coat ready by Saturday. Saturday the minister called for it. "Oh, that coat!" said the man; "yes, it *ought* to have been done *to-day*, but I have neglected it; but I will have it for sure on Tuesday." The minister did not call until Wednesday. The coat wasn't done yet, and now it was promised for Thursday. On the Saturday following the minister went after it, and found that the tailor had moved. He hunted him up. Said he, "I have been moving;" and that was his excuse. By that time the minister saw why that man didn't get on in the world. What was the matter, children? What did he lack? "Punctuality." He wasn't *prompt*. Napoleon was asked why he always beat his enemy. "Because," said he, "I am on the field of battle five minutes before he is."

THE FIRST VOYAGE.

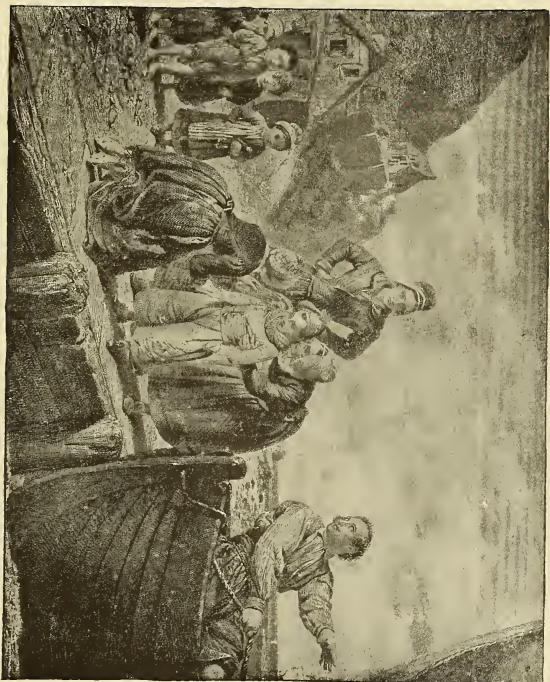
I want you to look at this picture and study it very carefully. There are some important lessons in it for all of us. The father has brought the boat close to the dock. The little boy is all dressed and ready. His mother is bidding him "good-bye." She still continues to hold his hand in hers, while she gives him her parting advice. I imagine she tells him "not to forget to be good," and "to say his prayers" while on ship-board; and she promises she will pray for him.

Now, children, life is a voyage on a great river—the river of time. You have all just started on this voyage. But soon you will pass from childhood to youth, from youth to manhood or womanhood, and then to old age—and you can hardly tell when or how it was done. On our globes and maps we have lines to mark the parallels of distance; but these lines are only on the map. Crossing the equator or the tropic, we see no score in the water, no line in the sky to mark it; and the vessel gives no lurch, no alarum sounds from the sky, no call is emitted from the deep; and it is only the man of skill, the pilot or the captain, who can tell that a definite portion of the voyage is completed. And so far, our life is like a voyage on an open sea—each day so like the other that we might fancy the charmed ship is standing still. But it is not so. We are either *sailing* or *drifting* down the stream of time toward the ocean of eternity. You will soon be men and women—away from father and mother—out in the great busy world. Let us not forget our father's counsel and our mother's advice. There will be times when you will have to face danger. When the disciples were in their little vessel, tossed by the storm on the sea of Galilee, they wanted some one to help them. They found such a one in Jesus their Saviour. And so when you are exposed to sickness, danger and death you can't preserve yourselves; your best friends can't preserve you. But Jesus can do it. He counts the hairs of our heads. He is about our path, and about our bed continually. He can take care of you. Take Jesus on ship-board with you.

By-and-by the voyage will end. I hope all my readers have made preparation to leave the ship when it comes into the harbor with a shout of joy, and to enjoy the better land forever!

"There all the ship's company meet,
Who sailed with the Saviour beneath;
With shouting each other they greet,
And triumph o'er sorrow and death.

"The voyage of life's at an end;
The mortal affliction is past;
The age that in heaven they spend,
Forever and ever shall last."



THE FIRST VOYAGE.



FORTY-SIXTH WEEK.

PEARL TEXT.—Jesus saith unto them, Have faith in God.—Mark xi. 22.

Let nothing disturb thee,
Nothing afright thee;
All things are passing;
God never changeth;
Patient endurance

Attaineth to all things;
Who God possesseth,
In nothing is wanting;
Alone God sufficeth.

—*Santa Teresa's Bookmark.*

As birds, wheresoever they fly, always meet with the air; so we, wheresoever we go, or wherever we are, always find God present.—*Sales.*

There is no wrinkle upon the brow of Eternity. God is where He was at first; He continues forever a God of infinite power, able to save those that trust in Him.—*Manton.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

JOSEPH SOLD INTO EGYPT.—Gen. xxxvii. 3-14; 23-36.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told *it* his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the* flock in Shechem? come, and I will send thee unto them. And he said to him, Here *am* I.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is* *it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother *and* our flesh: and his brethren were content.

28 Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Joseph's is one of the most interesting histories in the world. He has the strange power of uniting our hearts to him as to a well-beloved friend. He had "the genius to be loved greatly," because he had the genius to love greatly, and his genius still lives in these Bible pages.

"We discover in Joseph—1. A hated brother. The boy was his father's pet. Very likely he was the perfect picture of Rachel, who was gone, and so Jacob saw and loved in him his sainted wife. In token of love his father foolishly gave him a coat of many colors, to which, alas! the color of blood was soon added. It was for no good reason that his brothers hated him. Joseph brought unto his father their evil report. Not that he was a sneaking tell-tale, but he would not do as they did, nor would he hide from his father their evil doings. God means the children of a family to feel bound together by bands that grapple the heart and to stand true to one another's life's end. 2. Joseph was a type of Christ. Joseph, like Jesus, was his father's well-beloved son, the best of brothers, yet hated and rejected by his own; was sold from envy for a few pieces of silver, endured a great temptation, yet without sin; was brought into a low estate and falsely condemned; was the greatest of forgivers, the forgiver of his own murderers, and was in all things the son and hope of Israel."—*J. Wells*.

Closet Promise.—Thou shalt forget thy misery, and remember it as waters that pass away.—Job xi. 16.

I look *around* me, and think how many are in the same trouble as myself, perhaps much greater, and they have no Father to go to. I look *behind* me, and think of all the way I have been led, and the mercy upon mercy which I have experienced. I look *beneath* me, and think of the hell which I deserve, but which has no place for me. I look *before* and *above*

me, and think of my heaven at the door. Jesus my forerunner there, my God there, where through wondrous grace I shall soon be myself. And by the time I have looked at this last all my trouble is gone.—*Bishop Bull.*

MONDAY.

JOSEPH AND HIS BRETHREN.—Gen. xlv.

1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine been in the land: and yet *there* are five years, in the which *there shall* neither be eating nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there* are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

This marvellous history of Joseph teaches us that we are also guilty concerning our Brother. As for us and for our salvation He came down from heaven to save us by His death, so now that He has gone up to heaven He lives to save us by His life. He makes us feel our need of Him and stand before him self-accusing, self-condemned.

"The dealings of Joseph with his brethren are, to a great extent, the very pattern of God's dealings with men. God sees us careless, in easily forgiving ourselves our old sins; and then, by trial and adversity and pain, He brings these sins to our remembrance, causes them to find us out, and at length extracts from us a confession, 'We are verily guilty.' And then, when tribulation has done its work, He is ready to confirm His love to us as ever was Joseph to confirm his love to his brethren."—*R. C. Trench.*

The incident recorded in verse 14 is the most unquestionable instance in the Bible of tears of love. No other feeling but love made Joseph weep. Sorrow there could not have been, for at that moment, on his side at least, it was all joy.

Closet Promise.—There is a Friend that sticketh closer than a brother. —Prov. xviii. 24.

Amid changes in our friendships which affect our welfare so deeply, it is a blessed comfort to be able to lift our thoughts to the Great Friend. He does not change; He does not become estranged or hostile; He does not move away; He does not die. He is "the Friend that sticketh closer than a brother," and those who have gone to Him oftenest for help and have communed with Him most nearly declare with one consent that "*He abideth faithful.*"—*Edward Rondthaler, D. D.*

TUESDAY.

TEMPTATION.—James. i. 2-15.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A doubleminded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am

tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." "Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storms. And he that will venture out without this, to make him sail even and steady, will certainly make shipwreck and drown himself—first, in the cares and sorrows of this world; and then in perdition."—*Hopkins*.

"He will not suffer you to be tempted above that which ye are able; but will with the temptation also make a way of escape." *Make a way*—cut a *new road* to get you out.

"Though it is trying to be tempted, it is worse to be without any temptation. Not to be tempted of the devil is the greatest temptation out of hell. The devil's war is better than the devil's peace. Carnal hypocrisy is a dumb and silent thing; but it is terrible to be carried to hell *without any noise of feet*. The wheels of Satan's chariot are sometimes oiled with carnal rest, and then they go without rattling or noise."—*Selected*.

The place for true virtue is where virtue is tempted. "No man is formed in a cave; that is the place for bats. No man is formed as an anchorite or ascetic. You are to be living men among living men, overcoming evil tendencies and temptations. It is there that God calls you to be full-orbed men in Christ Jesus."

Closet Promise.—To Him that overcometh will I give to eat of the tree of life.—Rev. ii. 7.

"I never found any so religious and devout, that he had not sometimes a withdrawing of grace, or felt not some decrease of zeal. There was never saint so highly rapt and illuminated, who first or last was not tempted.

"For he is not worthy of the high contemplation of God, who hath not been exercised with some tribulation for God's sake.

"For temptation going before is wont to be a sign of comfort to follow.

"For unto those that are proved by temptations heavenly comfort is promised. 'To him that overcometh,' saith He, 'I will give to eat of the tree of life.'"—*Thomas A' Kempis*.

WEDNESDAY.

TWO SPARKLING SONNETS.—Psalms cxxxiii.; cxxxiv.

1 Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

1 Behold, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

Even in common literature Psalm cxxxiii. is frequently quoted for its perfume and dew.

In the place where brotherly love abounds, "*there the Lord commanded the blessing, even life for evermore.*" "Where love reigns God reigns. Where love wishes blessing, there God commands the blessing. God has but to command, and it is done. He is so pleased to see His dear children happy in one another that He fails not to make them happy in Himself. He gives especially his best blessing of eternal life, for love is life; dwelling together in love we have begun the enjoyments of eternity, and these shall not be taken from us. Let us love for evermore, and we shall live for evermore. This makes Christian brotherhood so good and pleasant; it has Jehovah's blessing resting upon it, and it cannot be otherwise than sacred like 'the precious ointment,' and heavenly like 'the dew of Hermon.'"—*C. H. Spurgeon.*

Psalm cxxxiv. teaches us to pray for those who are continually ministering before the Lord, and it invites all ministers to pronounce benedictions upon their loving and prayerful people.

Closet Promise.—I will lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety.—Psalm iv. 8.

We sleep in peace in the arms of God, when we yield ourselves up to His providence, in a delightful consciousness of His tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who has put us there, and who holds us in His arms. Can we be unsafe where He has placed us?—*Fénelon.*

THURSDAY.

HE LEADETH US.—John x. 1-18.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers; but the sheep did not hear them.

9 I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that

they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

“It is the nature of sheep to follow—not to lead. Thus would Jesus have His people ‘follow Him.’ His sheep are defenceless apart from Him. Hence, 1st. ‘He goeth before them’—To confront danger, to provide pasture, to inspire confidence, to give rest. 2d. ‘They follow Him.’ The shepherd’s call will rally all his own from flocks of hundreds. ‘They know his voice.’ Only His own will follow Him—He is a stranger to the rest. If we are not of His flock, ‘there is no beauty in Him that we should desire Him.’ These are the tests of your belongings: (1) *You know His voice.* No other can attract you from peril or temptation, or greener pastures. You know His voice in rebuke and in chastisement. (2) *You follow Him.* He is never a stranger, wherever met. His fresh tracks are pledges of His nearness, your safety and help. This is the supreme value of a godly life—it follows only where it knows. Has certainty, therefore liberty. It flees from a stranger—it follows no voice but His. Hearing that, it goes anywhere, and is safe as if in heaven.”—*Rev. John Parker.*

“I think our Father in heaven calls us by name. He knows how to think and speak of us individually. Every one of us stands before Him as different from all other beings. You have a right and title in God just as

your child has in you. You have a personal relation to Him. You may come to Him as having a separate interest in Him. There is a place for you in His regard as just what you are. He is your own. He made you distinct from everybody else, and He meant that you should trust in Him for your peculiar wants."—*H. W. Beecher.*

Closet Promise.—My sheep hear My voice, and I know them, and they follow Me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of My hand.—John x. 27, 28.

"When my sins, in aspect dread,
Meet like waters o'er my head,
Seen in light of God's own face,
Darker for His offered grace ;
When I sigh for healing rest,
By a hopeless yoke oppress'd ;
When I meet some foe unknown,
Shall I find myself alone ?
Hear the Shepherd's voice of old,

Looking on His helpless fold :
'Every feeble sheep I know ;
Life eternal I bestow ;
None shall pluck them from my hand.'
Shall that word of promise stand ?
'Heaven and earth shall pass away,
Not My words,' so Christ doth say.
In death's grasp 'His *truth* shall be
Shield and buckler unto me.' "

FRIDAY.

THE INVITATION OF WISDOM.—Prov. ix. 1-12.

1 Wisdom hath builded her house, she hath hewn out her seven pillars :
2 She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table.

3 She hath sent forth her maidens : she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither : *as for* him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live ; and go in the way of understanding.

7 He that reproveth a scorner getteth to him-

self shame : and he that rebuketh a wicked *man* *getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee : rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser : teach a just *man*, and he will increase in learning.

10 The fear of the LORD *is* the beginning of wisdom : and the knowledge of the Holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself : but *if* thou scornest, thou alone shalt bear *it*.

In several chapters of Proverbs the Lord Jesus Christ is beautifully described under the figure of Wisdom. For He is "the Wisdom of God," and He is "made unto us Wisdom."

In verse 5, He "gives a double invitation—to eat of His bread, and drink of His wine. These are the symbols of life and joy—His life and His joy. 'Come, eat of My bread.' 'Feed on Him in thy heart by faith, with thanksgiving.' For Jesus Himself is the true Bread from heaven. And he that eateth of this Bread shall live for ever. For He is the Bread of Life, life-giving and life-sustaining. . . . It is not only the solid life-need of bread that is provided at the feast which the Lord has made for us, but Wine, the



THE ENTOMBMENT.

And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.—*Luke xxiii. 55.*

symbol of joy, 'that maketh glad the heart of man.' 'Come, buy wine and milk without money and without price,' because the price is already paid for it. His sorrow was the price of the joy offered to us. He poured out his soul unto death, that He might pour out His joy into our lives. He emptied the cup which His Father gave Him, that He might fill ours till it runs over. Without price to us—but oh, the price to Him! . . . Oh come! and put your trust under the shadow of His wings; and *then* you shall be abundantly satisfied with the fatness of His house, and He shall make you drink of the *river* of His pleasures."—*F. R. Havergal.*

Closet Promise.—Whoso putteth his trust in the Lord shall be safe.—Prov. xxix. 25.

It was a prayer of George Herbert's that he might wholly be led to resign the rudder of his life to the sacred will of God, to be moved "as Thy love shall sway." How much fretting, how much worry, it would spare us all if we asked our heavenly Father that he would cause us to lean utterly in perfect faith, in cheerful, unquestioning obedience, upon His will and wisdom, whether in life's trivial concerns or in those shades of darkness from which we recoil in fear! We can ask Him nothing beyond His power; some of us know the feeling, "In all but this I could say, Thy will be done;" but if we will only tell the story at His feet, pouring out our hearts before Him, we shall be able to trust our Father, even to rejoice in Him, through every changeful pathway.

SATURDAY.

NOTHING TO FEAR.—Isa. xli. 8-20.

8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, *Thou art* my servant; I have chosen thee, and not cast thee away.

10 Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee;

they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil

tree; I will set in the desert the fir tree, and the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

It is as true now as it was in Isaiah's time, that those whom God has chosen have nothing to fear. "*For I am with thee.*" That is the reason why they should not be afraid. God is their protector, and of whom shall they be afraid? "If God be for us, who can be against us?" What higher consolation can man desire than the assurance that He is with him to protect him?

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (verse 14). Before we can do any great things for Christ there must be a sense of weakness: "worm Jacob." And yet, it is a certain fact, that though men be worms, they do what worms never could do; how shall we account for this? The mystery is unravelled here; "I will help thee, saith the Lord."

"There is no saying what a man can do when God is with him. Give God to a man, and he can do all things. Put God into a man's arm, and he may have only the jawbone of an ass to fight with, but he will lay the Philistines in heaps; put God into a man's hand, and he may have a giant to deal with, and nothing but a sling and a stone, but he will lodge the stone in the giant's brow before long; put God into a man's eye, and he will flash defiance on kings and princes; put God into a man's lips, and he will speak right honestly, though his death should be the wages of his speech. There is no fear of a man who has got God with him; he is all-sufficient; there is nothing beyond his power."—*C. H. Spurgeon.*

Closet Promise.—I the Lord will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isa. xli. 13.

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto,—do you but hold fast to His dear hand, and He will lead you safely through all things; and, when you cannot stand, He will bear you in His arms. Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day, will take care of you to-morrow, and every day. Either He will shield you from suffering, or He will give you unfailling strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations.—*Francis de Sales.*

THE CHILDREN'S CORNER.

Breakfast Motto.—He satisfieth the longing soul, and filleth the hungry soul with goodness.—Psalm cvii. 9.

Weekly Proverb.—There is no worse robber than a bad book.—*Italian.*

DAILY BIBLE READING.—CHAPTERS OF PURE GOLD.

(Selected by C. H. Yatman.)

Sunday.—Prayer Chapter.—John xvii. 1-26.

Monday.—Poor Man's Chapter.—Luke xiv. 1-35.

Tuesday.—Rest Chapter.—Heb. iv. 1-16.

Wednesday.—Rich Man's Chapter.—Luke xvi. 1-31.

Thursday.—Safety Chapter.—Psa. xci. 1-16.

Friday.—Shepherd's Chapter.—John x. 1-42.

Saturday.—Sad Chapter.—Luke xxii. 1-71.

GRACIE'S DISCOVERY.

A little girl who always cried
When mamma combed her hair,
And washed her dimpled face and hands
To make her sweet and fair,
Was whining dreadfully one day;
But mamma worked away,
And told all sorts of curious things
To keep the frowns at bay.

She said the tangled, snarly curls,
Were wilted little vines;
And comb and water freshened them,
And made them grow and shine;
The rosy cheeks, and violet eyes,
And lily brow, were soiled
With roadside dust, and needed showers,
To keep from being spoiled.

A few days after clouds came up,
And rain came pattering down,
And scattered blessings everywhere,
In forest, field, and town;
The drooping flowers showed brighter tints,
The grass a deeper green,
And everything looked fresh and glad,
Where'er the rain had been.

The rain-drops trembled on the trees,
And sparkled in the sun;
The birds sang loud and joyously,
Because the rain was done;
And then to mamma, in surprise,
Came wondering little Grace;
"O mamma, mamma, come and see!
The world has washed its face!"

—Mrs. E. M. Dumas.

Perseverance.—Eph. vi. 18.

* One day a party of boys and girls were going into the country to pick huckleberries. One little fellow could hardly contain himself for joy. He had a big basket on his arm, and was just going out the gate, when his father called him back. He took hold of his arm and said in a very gentle voice: "Joseph, what are you going for—to pick berries or to play?" "To pick berries," he replied. "Then, Joseph, I want to tell you one thing. It is this: when you find a pretty good bush, do not leave it to find a better one. The other boys and girls will run about, picking here and there a

little, wasting a good deal of time and not getting many berries. If you want berries, stick to your bush." The boy went, but it was just as his father said. No sooner had one found a good bush than he called all the rest, and they left their places, and ran off to the new-found treasure. But Joseph "stuck to his bush." When he had done with one, he found another, and finished that; then he took another. When night came he had a large basketful of berries, more than all the others put together. He went home happy; his father looked at the berries, and said, "Well done, Joseph. Always stick to your bush." Dear children, the lesson I want you to learn is *perseverance*. This is a good motto: "Stick to your bush." One of the first elements of success is *sticktoitiveness*.

THE REPROOF.

This little child has been disobedient. We cannot tell what he has done that is wrong, but *something*. And now the mother is reproving him for it. Dear children, nothing pains your parents more than to have to punish you. Parents, if good, do not love to punish. They dread it; but sometimes they must do it from necessity.

"What would I not give," said Charles Lamb, "to call my dear mother back to earth for a single day, to ask her pardon, upon my knees, for all those acts by which I grieved her gentle spirit." But after father and mother are dead, it is too late. The time for children to show affection and gratitude is along the years, while father and mother are living and treading earth's paths. If they then strew thorns for their feet, what does it avail that they bring flowers for their burial? Be careful not to grieve your parents either in words or acts. If we love them as we ought, we shall not only do all that they tell us, but shall try to do everything that we know will please them, whether they tell us to do so or not.

Here are two wholesome maxims:

If you, your lips, would keep from slips,
 Five things observe with care,
 Of whom you speak, to whom you speak,
 And how and when and where:
 If you, your ears, would save from jeers,
 These things keep meekly hid,
Myself and *I*, and *mine* and *why*;
 And how *I* do, or did.



THE REPROOF.

FORTY-SEVENTH WEEK.

PEARL TEXT.—The Lord hath set apart him that is godly for Himself.—Psalm iv. 3.

Set apart for Jesus !
Is not this enough,
Though the desert prospect
Open wild and rough ?

Set apart for His delight,
Chosen for His holy pleasure,

Sealed to be His special treasure !
Could we choose a nobler joy?—and
would we, if we might ?

—F. R. Havergal.

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money and the rest God's money. It is all His; He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purses, the master's and his own; but we have only one.—*Monod.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

“THE REDEEMED OF THE LORD.”—Isa. lxii.

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For *as* a young man marieth a virgin, *so* shall thy sons marry thee; and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

God's delight in His people finds multiform and urgent expression in His word. Perhaps nowhere do we find this more clearly revealed than in this chapter.

"*Thou shalt be a crown of glory*" and a "*royal diadem in the hand of thy God.*" Thou shalt be so beautiful and prosperous as to be appropriately regarded as a splendid crown or diadem.

Thy name shall be changed. Thou shalt be called "*Hephsi-bah.*" Literally the word means, "My delight is in her." And thy land "*Benlah.*" The word means, "*Married;*" or, rather, "Thou art married." Lowth renders it "the wedded matron." God says here that the appropriate name henceforward would not be the Forsaken, but *the married one*—the one favored and blessed of God. "And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

We may all aspire to these honors; and, coming in the name of Christ, we shall not be refused or forsaken; but we should well consider the reciprocal duties which result from such high relations. If God rejoice over us and over His church, surely we should rejoice in His favor and service, and desire no other happiness.

Closet Promise.—The Lord will be the hope of His people.—Joel iii. 16.

"When the tempest rages high,
Sailing on life's boisterous sea,
Stormy billows I defy;

If I then may only be
Anchored to the rock."

MONDAY.

"THE COVENANT PSALM."—Psalm lxxxix.

1 I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, *who is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one

that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens *are* thine, the earth also *is* thine; *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For the LORD *is* our defence; and the Holy One of Israel *is* our king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is*

mightily; I have exalted *one* chosen out of the people.

20 I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the

moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man is *he* that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom the reproach of all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

This majestic *Covenant Psalm* "is the utterance of a believer, in presence of great national disaster, pleading with his God, urging the grand argument of covenant engagements, and expecting deliverance and help, because of the faithfulness of Jehovah."—*C. H. Spurgeon*.

"The psalmist has a very sad complaint to make of the deplorable condition of the family of David at this time, and yet he begins the psalm with songs of praise; for we must in every thing, in every state, give thanks. We think when we are in trouble we get ease by complaining; but we do more, we get joy by praising. Let our complaints therefore be turned into thanksgiving; and in these verses we find that which will be in matter of praise and thanksgiving for us in the worst times, whether upon a personal or public account."—*Matthew Henry*.

Note the psalmist here speaks of *faithfulness*, which is the mercy of God's mercies—the brightest jewel in the crown of goodness. "In times of

trouble it is the divine faithfulness which the soul hangs upon; this is the bower anchor of the soul, its holdfast and its stay."

Closet Promise.—"The Lord is my defence; and my God is the rock of my refuge."—Psalm xciv. 22.

The simple fact is, that in all the engagements God makes, He puts His own truth at stake. Hence, when we lay hold of a text of Scripture, it is all that a maxim of Plato or Confucius would be, and, in addition, *it is God Himself*. There was no irreverence—nothing, indeed, but clearest intelligence and firmest faith—in the reply made by a harassed believer to the ribald skeptic, who told her that God's covenant might fail at the last, for she had no hold upon Him. "Ah, no fear of that," she answered; "He has more to lose in it than I have."

TUESDAY.

BROTHERLY LOVE.—1 John iii. 10-24.

10 In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and

seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

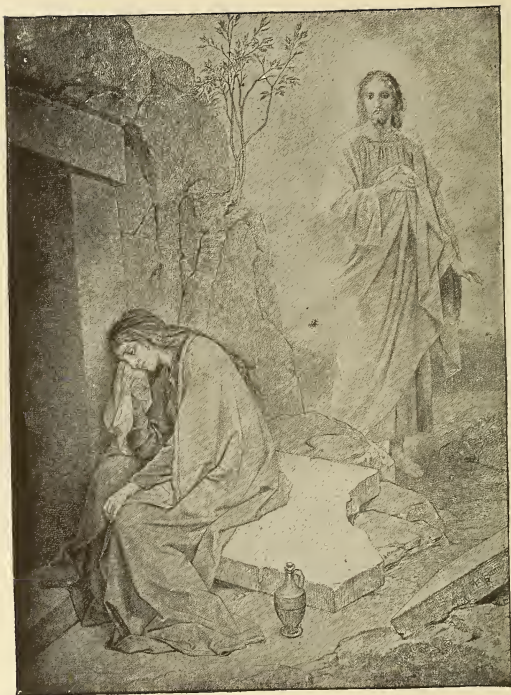
22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Those who are drawn toward God are necessarily drawn toward each other. Why should any man suppose himself to be too good to do what Christ did? He did not feel that He was misspending His life when He carried His power in subservience for the benefit of mankind.

"He continually laid down His life before He died for men. He was the *Way*, literally, and men seemed to walk on Him. He put His life, as it were, under their feet, and carried them. Now, why should we think it hard to,



CHRIST APPEARS TO MARY.

Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni,
which is to say, Master.—*John xx. 16.*

do that which Christ cheerfully and gladly did for us? Shall the disciple be greater than his Master, and the servant greater than his Lord?"—*H. W. Beecher.*

"So peculiar is this blessing to the gospel, that Christ appoints it for the badge and cognizance by which they should not only know one another, but even strangers should be able to know them from any other sect and sort of men in the world: 'By this shall all men know that ye are my disciples, that ye love one another.'"—*Gurnall.*

Closet Promise.—Hereby we know that He abideth in us, by the spirit which He hath given us.—1 John iii. 24.

"Not a brief glance I beg, a passing word, But as thou dwelt'st with thy disciples, Lord,	Familiar, condescending, patient, free, Come, not to sojourn, but to abide with me."
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WEDNESDAY.

LOST AND FOUND.—Luke xv. 1-10.

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

"God is as incapable of being indifferent towards His lost mankind, as is a mother towards her lost child. Lost mankind are not only His lost, but His lost children. His piece of money is Money indeed, for originally it came out of the mine of His Eternal Nature. Heathen poets, Christian Apostles, and modern philosophy are agreed that mankind 'are His offspring.' And does not the Source of all hearts feel? And is He not concerned for His lost? In the Divinity of indifference I cannot believe. I could far more easily believe, that the Divine Heart carries a huge grief; and that 'the Man of Sorrows' only partially represents the tenderness of Infinite Love. In human hearts, in mother's love, in angelic love, and in the Person of Jesus, the affections of God have a wide and wonderful revela-

tion; but what the Divine Affections are in their Fountain-head must be beyond all revealing and conceiving. And yet I am strongly inclined to think that, to many, one great offence of the Gospel is, that it is too gracious, too tender, too womanly. They can believe in a God afar off, but they cannot believe in God 'nigh at hand.' They can conceive God to have Almighty Power, Infinite Wisdom and Justice, but they cannot give Him credit for Infinite Affection. They know that a woman will light a candle and go into every hole and corner, stooping and searching, until she find that which she has missed; but they have no idea that this can be a true parable of God's concern for His lost children."—*Pulsford*.

Closet Promise.—As one whom his mother comforteth, so will I comfort you.—Isa. lxvi. 13.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe, and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;

So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Cannot hindered be or crossed,
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving,
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost.

—*Saxe Holm*.

THURSDAY.

THE PRODIGAL SON.—Luke xv. 11-32.

11 ¶ And he said, A certain man had two sons;

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have

bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it: and let us eat, and be merry:

24 For this my son was dead, and is alive

again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to his father, I.o, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The three parables in this chapter fall into two sections, each setting forth separately one-half of a great truth, and both in combination exhibiting the whole. 1. The first two parables illustrate conversion on its Divine side. Christ had to seek these lost publicans and sinners in order to find them. 2. The third parable illustrates conversion on its human side, and was intended to imply that these publicans and sinners would never have been received by Christ unless they had sought Him. 3. The three parables combined illustrate conversion on both its Divine and human sides, and, consequently, the complete truth: God seeking man, and man seeking God; and the two-fold search rewarded, by God and man finding each other.

1. "*Observe God's welcome to the repenting.*" (1) The tenderness of God is wonderful. He 'had compassion.' Great reason had God to be angry with that sinful creature, with me, with you; but He 'had compassion.' (2) How willing God is to succour! 'His father saw him, and had compassion, and ran' to welcome him. 'Ran,'—willingness is too feeble an epithet to denote the impulse. There is eagerness in 'ran.' God is hasting to save and bless. (3) Pray do not overlook God's readiness to accept and pardon just as you are. 'Saw,' 'had compassion,' 'ran,' and fell on his neck, and kissed him.' 2. *Now turn to behold how God lavishes His affection on the accepted penitent.* The father is not going to treat his son as an 'hired servant.' God's forgiveness must be God-like. God's love is always greater in experience than in our most sanguine wishes and brightest hopes. 3. *Listen to God's exhortation to His universe to share His joy.* 'Bring hither the fatted calf, and kill it; and let us eat and be merry.' 'Merry' is an old Saxon word. Its meaning has somewhat narrowed and lowered in our later tongue. 'Be merry,' here, in the original is 'rejoice.' A feast betokens gladness among all nations. The occasion is great, and great is to be the exaltation."—*Bishop Alexander.*

Closet Promise.—He delighteth in mercy.—Micah vii. 18.

"Return, return, thee to thine only rest,
 Lone pilgrim of the world,
 Far erring from the fold—
 By the dark night and risen storms distressed;
 List, weary lamb, the Shepherd's anxious
 voice,
 And once again within His arms rejoice.

"Return, return, thy fair white fleece is soiled,
 And by sharp briers rent—
 Thy little strength is spent;
 Yet He will pity thee, thou torn and spoiled.
 There, thou art cradled on His tender breast;
 Now, never more, sweet lamb, forsake that
 rest."

FRIDAY.

THE WONDERFUL.—Isa. ix. 1-7.

1 Nevertheless the dimness *shall* not be such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his bur-

den, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

There can be no doubt that the prophet here has reference to the Messiah. The scenes of coming times, like a panorama, or picture, passed before him. Most of the picture seems to have been that of battles, conflicts, sieges, dimness, and thick darkness. But in one portion of the passing scene there was light. It was the light that he saw rising in the distant and darkened Galilee. He saw the joy of the people; the armor of war laid aside; the image of peace succeeding; the light expanding and becoming more intense as the darkness retired, until he saw in this region the Prince of Peace—the Sun of Righteousness Himself.

"And His name shall be called Wonderful." The word is applied here to denote the unusual and remarkable assemblage of qualities that distinguish the Messiah. These are specified in the rest of the verse.

"The proper idea of the word is *miraculous*. It imports that the personage here referred to, in His being and in His works, will be exalted above the ordinary course of nature, and that His whole manifestation will be a miracle."—Hengstenberg.

"The Messiah was *wonderful* in all things. It was wonderful love by which God gave Him, and by which He came; the manner of His birth was wonderful; His humility, His self-denial, His sorrows were wonderful; His mighty works were wonderful; His dying agonies were wonderful; and His resurrection, His ascension, were all fitted to excite admiration and wonder."

Rev. Albert Barnes.

Closet Promise.—Now the Lord of peace Himself give you peace always by all means.—2 Thess. iii. 16.

Goethe, the talented and celebrated poet, unsatisfied in heart by the pleasures of his apparently happy youth, wrote the beautiful but painful sentiment: "Thou Heavenly One, who stillest every woe and sorrow, Thou who fillest doubly with refreshing, the heart that is doubly miserable, alas! I am tired of this roving in the train of pleasure. What signify all the pains and delights? Sweet peace, come, oh, come into my soul!" A noble lady, a friend of his, into whose hands these words fell, penned the still more beautiful answer: "'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' Jesus Christ."

SATURDAY.

"HOW LONG, LORD?"—Habakkuk i.

1 The burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee of violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slackened, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that* are not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plentiful.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

"O Lord, how long shall I cry?" It is the cry, in one, of all which is wrong to the God of Justice, of all suffering to the God of Love.

"When shall this scene of sin, and confusion, and wrong be at an end, and the harmony of God's creation be restored? How long shall evil not exist only, but prevail? It is the cry of the souls under the altar, 'How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth?' It is the voice of the oppressed against the oppressor; of the Church against the world; weary of hearing the Lord's Name blasphemed, of seeing wrong set up on high, holiness trampled under feet. It is in its highest sense His Voice, Who, to sanctify our longings for deliverance, said in the days of His Flesh, 'I cry in the day-time, but Thou hearest not.'"—*E. B. Pusey, D. D.*

"How long must men suffer? Just as long as God sees that as scholars they need to suffer. . . . 'How long, Lord? O Lord, how long?'—to that no answer ever came. As long as it is necessary, and, as a general rule, as long as suffering is irksome, and you say, 'I can not bear it,' so long you need it. When you have had suffering till you can say, 'If it please God I can carry it all my life,' then, if ever, God can release you from it."—*H. W. Beecher.*

Closet Promise.—We know that all things work together for good to them that love God, to them who are the called according to His purpose.—Rom. viii. 28.

"God's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the
land

Where tired feet with sandals loose may rest,
Where we shall clearly know and understand,
I think that we shall say, 'God knows the
best.'"

THE CHILDREN'S CORNER.

Breakfast Motto.—If ye be willing and obedient, ye shall eat the good of the land.—Isa. i. 19.

Weekly Proverb.—Prayers and Provender hinder no journey.—*Poor Richard.*

DAILY BIBLE READING.—CHAPTERS OF PURE GOLD.

(Selected by Rev. C. H. Yatman.)

Sunday.—Soldier's Chapter.—Eph. vi. 1-24.

Monday.—Traveller's Chapter.—Psa. cxxi. 1-8.

Tuesday.—Tonic Chapter.—Psa. xxvii. 1-14.

Wednesday.—Victory Chapter.—Rom. viii. 1-39.

Thursday.—Wisdom Chapter.—Prov. iii. 1-35.

Friday.—Work Chapter.—Jas. ii. 1-26.

Saturday.—Wife's Chapter.—Prov. xxxi. 10-31.

WORK AND WIN.

The sweetest cherries, mind you, lad,
Grow highest on the tree;
And would you win the fairest fruit,
One thing I'll say to thee:
It falls not at the clicking gay
Of an idler's pelf—
You'll have to climb the rugged tree,
And gather for yourself.

'Tis vain to wait the fruit to fall,
Or pelt the tree with stones—
You'll have to struggle bravely up,
And risk some broken bones;
You only waste your time below,
And get indifferent pay—
If you would reach the ripest fruit,
Just throw your fears away.

'Tis so with everything in life
That's worth the owning, lad—
With learning, wealth, and character—
The best, the good and great have had;
They come not at the nod or hest
Of any idle hand:
'Tis only those who bravely toil
May have them at command.

If, then, you want the ripest fruit,
Just labor till you win;
But mind thee, boy, while up you climb,
Keep heart and hand from sin;
The best and grandest guerdon, lad,
If bought with wicked wage,
No peace and comfort yields at last,
But curses on your age.

—*Christian Observer.*

Be ye reconciled.—2 Cor. v. 20.

I wonder how many of my little friends can tell what the word "reconciled" means. I will tell you what a little girl said it was. To the question, "What is reconciliation?" asked at a school-examination, she replied, "*Second friendship*." That was a splendid answer. You know sometimes, when people have had a quarrel, they say they have "*made up again*." Now reconciliation means to *make up*. A boy who had offended his father came to him, saying, "Papa, I cannot learn my lesson unless you are reconciled. I am sorry I have offended you, and hope I shall never do so again. I hope you will forgive me." This confession won from the father the kiss of reconciliation. "Now," exclaimed the boy, "I will learn Latin and Greek with anybody." You see it made him happy, when he confessed his wrong. So, when you have done wrong, confess it and ask forgiveness. Do the same way with God. "Which is the most delightful feeling?" asked a teacher of some little deaf and dumb boys and girls. They all turned to their slates: one wrote "joy;" another, "hope;" another, "gratitude;" another, "love." One turned back with a face full of peace; on her slate she had written the word "repentance." "Why?" she was asked. "Oh!" said she, "it is so delightful to be humble before God!"

RETURNING HOME.

This beautiful picture suggests to me the thought of *usefulness*. This little girl has been to the fields to carry her father's dinner. She is now returning home with the basket. On the way she has gathered a bundle of sticks for the fire, and an apronful of flowers to gladden the home. She is of use, you see, to her parents.

Now, I want you to try to be useful. Begin to-day. There are many things a little child can do to help father or mother. Just stop a moment and begin to count up what you can do. Oh! how many things! I can think of the following which a little girl can do: help mind the baby; help with the dishes; answer the door-bell; do the dusting; sweep the pavement; keep her own room in nice order; and lots of other things. And I can think of the following which a boy can do: run to the store; carry up coal; cut the kindling; and lots of errands. If we have only the *will*, we shall soon find something to do. "Uncle John," said a little girl, about four or five years old, to her uncle—a tall man, full six feet high—when he rose up to go away—"Uncle John, do let me help you on with your coat." "You are not big enough to do that yet, my dear child," said her uncle. "Well, then," said little Mary, "do let me fetch your hat and cane." Mary was resolved to do something for her uncle; and if she couldn't do one thing, she was quite ready to do another. And if we all had the same desire to be useful, that little Mary had, we should soon find something to do.

Don't say, "Oh, I'm too little; I can't do anything!" Nobody is too little to do something. If you pick up a tiny pebble, not bigger than the end of your little finger, and throw it into a pond, you know how it will make a circular ripple on its smooth surface, that will go on, getting wider and wider, till at last it reaches the shore. And just so, when we try to do the least thing, like the ripple on the pond, it will spread itself out for good to all who are round about us.

"Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness,
Which any child may show.

A merry sound, to cheer the babe,
And tell a friend is near;
A word of ready sympathy,
To dry the childish fear,—

A glass of water, kindly brought;
An offered easy-chair;
A turning of the window blind,
That all may feel the air;

An early flower, unasked, bestowed;
A light and cautious tread;
A voice to gentlest whisper hushed,
To spare the aching head;

Oh, deeds like these, though little things,
Yet, purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose.

Our Heavenly Father loves to see
These precious fruits of love;
And if we only serve Him here,
We'll dwell with Him above."



RETURNING HOME.

FORTY-EIGHTH WEEK.

PEARL TEXT.—For in the time of trouble He shall hide me in His pavilion : in the secret of His tabernacle shall He hide me ; He shall set me up upon a rock.—Psalm xxvii. 5.

Yet trouble springs not from the ground,
Nor pain from chance ;
The Eternal order circles round

And wave and storm find mete and bound
In Providence.

—Selected.

Only those are crowned and sainted
Who with grief have been acquainted.

—Longfellow.

It was a storm that occasioned the discovery of the gold mines in India. Hath not a storm driven some to the discovery of the richer mines of the love of God in Christ?—Owen.

I've seen some old broken bowls planted out with the bonniest flowers and mosses, and I've thought if it had not been for their misfortune they would never have come to such honor and beauty.—E. Garrett.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

CHRIST'S GARDEN.—Sol. Song iv.

1 Behold, thou *art* fair, my love ; behold, thou *art* fair ; thou *hast* doves' eyes within thy locks : thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy teeth *are* like a flock of sheep that *are* even shorn, which came up from the washing ; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely : thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roses that *are* twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love ; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon : look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, *my* spouse ; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse ! how much better is thy love than wine ! and the smell of thine ointments than all spices !

11 Thy lips, O *my* spouse, drop as the honeycomb : honey and milk *are* under thy tongue ; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden enclosed *is* my sister, *my* spouse ; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits ; camphire, with spike-nard,

14 Spikenard and saffron ; calamus and cinnamon, with all trees of frankincense ; myrrh and aloes, with all the chief spices :

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind ; and come, thou south ; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

The Church of Jesus is His garden (verses 12-15), and every plant in it, which the heavenly Father has planted, must flourish, with all the increase of God, as trees of the Lord's right hand planting. Even the tenderest plants, the youngest of His people, form a part in this orchard of pomegranates; for every one has been taken out of nature's wild wilderness, and brought, by God's grace, into the Lord's garden, His Church; and, like pomegranates, a large and full-bearing fruit, sweet and delicious, they are in Jesus' eye most pleasant, from the beauty and comeliness He hath put upon them.

"*Come with Me,*" says Jesus (verse 8). "I do not think we consider enough how we disappoint the love of Jesus when we refuse to come with Him. For He does truly and literally desire us to be with Him. . . . Love craves nearness. This is the very thing that differences love from the lesser glow of mere pity, or kindness, whatever their degrees or combinations. The Lord Jesus would not say, '*Come with Me,*' if He did not feel towards us something far beyond any degree of pity and kindness. It is the Royal Invitation of His kingly love. . . . There is a beautiful type which tells us how a maiden was chosen to be the bride of the son of 'a mighty prince' in a far off land. She was to answer for herself about it, and so they said, 'we will call the damsel and enquire at her mouth. And they called Rebekah, and said, Wilt thou go with this man? And she said, *I will go.*' Shall this be *your* answer to-day?"—*F. R. Havergal.*

Closet Promise.—I am my Beloved's, and my Beloved is mine.—Sol. Song vi. 3.

"There are who sigh that no fond heart is theirs:

None loves them best! O vain and selfish sigh!

Out of the bosom of His love He spares,

The Father spares the Son, for thee to die!

For thee He died; for thee He lives again;

O'er thee He watches in his boundless reign.

Thou art as much His care as if beside

Nor man nor angel lived in heaven or earth.

Thus sunbeams pour alike their glorious tide

To light up worlds, or wake an insect's mirth:

They shine and shine with unexhausted store,

Thou art *thy Saviour's Darling*—seek no more!"

MONDAY.

THE SECURITY OF FAITH.—Psalm xci.

1 He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is my refuge and my fortress: my God; in him will I trust.*

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and

under his wings shalt thou trust: his truth *shall be thy shield and buckler.*

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten

thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, *which* is my refuge, *even* the Most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will* be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

"In the whole collection there is not a more cheering Psalm; its tone is elevated and sustained throughout, faith is at its best, and speaks nobly. A German physician was wont to speak of it as the best preservative in times of cholera, and in truth it is a heavenly medicine against plague and pest. He who can live in its spirit will be fearless, even if once again London should become a lazaret-house, and the grave be gorged with carcases."—*C. H. Spurgeon.*

"We read of a stag that roamed about in the greatest security, by reason of its having a label on its neck, '*Touch me not, I belong to Cæsar*;' thus the true servants of God are always safe, even among lions, bears, serpents, fire, water, thunder, and tempests; for all creatures know and reverence the shadow of God."—*Bellarmino.*

"*Under the Shadow of the Almighty.*" "This is an expression which implies great nearness. We must walk very close to a companion, if we would have his shadow fall on us. Can we imagine any expression more perfect in describing the *constant presence* of God with his chosen ones, than this—they shall '*abide under His shadow*?' There is a condition and a promise attached to it. The condition is, that 'we dwell in the secret place,'—the promise, that if we do so we 'shall abide under the shadow.' It is of importance to view it thus. For when we remember the blessing is a *promised* blessing—we are led to feel it is a gift—a thing therefore to be prayed for in faith, as well as sought for by God's appointed means. Ah! the hopes that *this* awakens! My wandering, wavering, unstable heart, that of itself cannot keep to one course two days together, is to seek its perseverance from God, and not in its own strength. He will hold it to Him if it be but seeking for steadfastness. It is not we who cling to Him. It is He who keeps near to us."—*Mary B. M. Duncan.*

Closet Promise.—The shadow of a great rock in a weary land.—Isa. xxxii. 2.

O Shadow in a sultry land!
 We gather to Thy breast,
 Whose love, enfolding like the night,
 Brings quietude and rest,

Glimpse of the fairer life to be,
 In foretaste here possessed.
 —C. M. Packard.

TUESDAY.

TWO HISTORIC CONVERSIONS.—Acts xvi. 9-15; 22-40.*

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard *them*.

26 And suddenly there was a great earthquake, so that the foundations of the prison were

shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison: and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house* of Lydia: and when they had seen the brethren, they comforted them, and departed.

In these verses we have an account of the introduction of Christianity into Europe. Lydia was the first Christian convert in Europe.

The description of her conversion is exquisitely beautiful: "Whose heart



ON THE ROAD TO EMMAUS.

Did not our heart burn within us, while He talked with us by the way?—
Luke xxiv. 32.

the Lord opened, that she attended to the things which were spoken of Paul." There appear in this case of conversion the agency of the Holy Spirit, and the instrumentality of gospel truth, the Lord opening the heart, not by the forces of Almighty Power, but by the gentle pressure of heavenly influence.

"There is great diversity of operation in the work of the Spirit. To one the Spirit comes with the noiseless gentleness of the coming light of the morning. There is no extraordinary excitement. There is no convulsive agony. There is no pallor of deep despair. The light of the Spirit shines, and it is received, and the soul enters into the bright sunshine of the divine favor. While, to another, the Spirit comes like a mighty rushing wind, in a very tornado of conviction. We see this diversity in this chapter. We learn that conversions may differ in form and surroundings, and yet be genuine. How different the conversions of Lydia and the jailor, in their experience and attendant circumstances, while the one was just as genuine as the other!"—*John Potts, D. D.*

In the two conversions recorded in this chapter we see the effect upon the families in leading those of each household to the knowledge of salvation.

Closet Promise.—The Lord is my shepherd; I shall not want.—Psalm xxxiii. 1.

For a long time I felt myself to be a lost sheep, not knowing on whom to rely; and now, with the deepest consciousness that I have at last attained rest, I exclaim, "The Lord is my Shepherd. What is there that can harm me?" And as I look forward into the future, I exclaim, with David, "I shall not want."—*Augustus Tholuck.*

WEDNESDAY.

COMFORT FOR GOD'S PEOPLE.—Isa. xl. 1-17.

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain;

5 And the glory of the LORD shall be re-

vealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with

strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

“The word of our God shall stand for ever” (verse 8). “Amidst all the changes on earth; the revolutions of empires; the vanishing of kingdoms, God is the same, and His promises are unfailing. We see the grass wither at the return of autumn, or in the drought; we see the flower of the field lose its beauty and decay; we see man rejoicing in his vigor and his health, cut down in an instant; we see cities fall, and kingdoms lose their power and vanish from among nations, but God changes not. He presides in all these revolutions, and sits calm and unmoved amidst all these changes. Not one of His promises shall fail; and at the end of all the changes which human things shall undergo, JEHOVAH, the God of His people, will be the same.”—*Rev. Albert Barnes.*

What a beautiful description is verse 11 of the character of the Redeemer! One day the children of a family were learning the twenty-third Psalm, and the mother was telling them of the Good Shepherd, and how He takes care of the sheep and the little lambs. Impetuous Mamie, eager to speak her one thought, said rapidly: “He feeds them, and drives away the lions and the bears.” “Yes,” said Tiny thoughtfully, “and He carries them up hill.” “*He carries them up hill!*” The words come to our hearts with a strength and sweetness the little speaker did not dream of. Often their music has thrilled through the tired soul like an echo of the angel’s song.

Closet Promise.—I, even I, am He that comforteth you.—Isa. li. 12.

“I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled
Of Him on whom I lean, my strength, my stay,
I can forget the sorrows of the way.

Christ comforts me.

“Thoughts of His love, the Root of every grace,
Which finds in this poor heart a dwelling-place,
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Christ comforts me!”

THURSDAY.

ALMSGIVING, PRAYER AND FASTING.—Matt. vi. 1-18.

1 Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That thine alms may be in secret : and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are* : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do* : for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you :

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face ;

18 That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father which seeth in secret shall reward thee openly.

1. *Almsgiving.* "The poor man is, as it were, an altar ; if we bring our alms and lay upon it, with such sacrifices God is well pleased."—*Watson.*

"Alms should be like oil, which, though it swim aloft when it is fallen, yet makes no noise in the falling ; not like water, that still sounds where it lights."—*Hall.*

2. *Prayer.* "Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself, and I know the comfort of it."—*Charles Dickens to his son.*

It is possible even in private prayer to be ostentatious. Says Chrysostom : "If thou shouldest enter into thy closet, and, having shut thy door, shouldest do it for display, the door will do thee no good." Again, there may be some who can have no closet. "Every man," says Jeremy Taylor, "can build a chapel in his heart." And the Rev. Dr. Whedon remarks : "Not only may we be in our closet, but our closet may be in us."

3. *Fasting.* The Christian must learn to have dominion over his body. The object of fasting is to set us free from the power of the flesh and of the world.

Closet Promise.—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—Rom. viii. 26.

The prayers I make will then be sweet indeed,
If Thou the spirit give by which I pray;
My unassisted heart is barren clay,
That of its native self can nothing feed,—

Unless Thou show to us Thine own true way,
No man can find it; Father, Thou must lead!
—*Michael Angelo.*

FRIDAY.

NAAMAN THE LEPER.—2 Kings v. 1-19.

1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was a leper.*

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am I God*, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore *hst* thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and

thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

Leprosy represents sin, and the leper is the sinner; and so we are all rep-

resented by Naaman. Naaman was cured by washing, as he was bidden, in Jordan—a type of the blood of Christ, which cleanseth from all sin. As nothing would avail Naaman till he came and stood like a suppliant at the door of Elisha, so nothing shall avail us till, like humble suitors, we sit at the feet of Jesus Christ; and there is salvation in no other.

“God’s cure puts us all on one level. Naaman wanted to be treated like a great man that happened to be a leper; Elisha treated him like a leper that happened to be a great man. Christianity brushes aside all the surface differences of men and goes in its treatment of them straight to the central likeness, the things which in all mankind are identical. In wisdom and in mercy Christianity deals with all men as sinners, needing chiefly to be healed of that disease.”—*A. Maclaren.*

God’s cure wants nothing from you but to take it. Naamans in all generations, who were eager to do some great thing, have stumbled and turned away from that Gospel which says, “It is finished.” There were two ways of cleansing the leprosy; the grand way that Naaman expected; the very simple way which the prophet prescribed. Even so there are two ways of salvation: God’s way and man’s way. Man’s way deals with what it takes to be great things—it is unavailing. God’s way is very simple. His messages are very short and very few and simple. He says only, “Wash, and be clean;” “Believe and obey;” “Believe and *live*.”

Closet Promise.—Who forgiveth all thine iniquities; who healeth all thy diseases.—Psalm ciii. 3.

I know it is my sin which locks Thine ears
And binds Thy hands,
Outcring my requests, drowning my tears,
Or else the chillness of my faint demands.

But as cold hands are angry with the fire,
And mend it still,
So do I lay the want of my desire
Not on my sins and coldness, but thy will.

Yet hear, O God, only for His blood’s sake
Which pleads for me;
For though sins plead too, yet like stones they
make
His blood’s sweet current much more loud
to be.

—*George Herbert.*

SATURDAY.

AN INVITATION TO PRAISE.—Psalm cxlvii.

1 Praise ye the LORD: for *it is* good to sing
praises unto our God; for *it is* pleasant; *and*
praise is comely.

2 The LORD doth build up Jerusalem: he
gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth
up their wounds.

4 He telleth the number of the stars: he
calleth them all by *their* names.

5 Great *is* our LORD, and of great power: his
understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth
the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing
praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who
prepareth rain for the earth, who maketh grass
to grow upon the mountains.

9 He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse : he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem ; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates ; he hath blessed thy children within thee.

14 He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.

15 He sendeth forth his commandment *upon* earth : his word runneth very swiftly.

16 He giveth snow like wool : he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels ; who can stand before his cold ?

18 He sendeth out his word, and melteth them : he causeth his wind to blow, *and* the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation : *and as for his judgments, they have not known them.* Praise ye the LORD.

In this Psalm the God of Israel is set forth in His peculiarity of glory as caring for the sorrowing, the insignificant, and forgotten.

"The song appears to divide itself into three portions. From 1 to 6, Jehovah is extolled for building up Zion, and blessing His mourners ; from 7 to 11, the like praise is given because of His provision for the lowly, and His pleasure in them ; and then, from 12 to 20, He is magnified for His work on behalf of His people, and the power of His word in nature and in grace. Let it be studied with joyful gratitude."—*C. H. Spurgeon.*

"*'It is good to sing praises unto our God.'* Singing is necessarily included and recognized in the praise of Psalms. That the joyful should sing is as natural as that the afflicted should pray—rather more natural. Song as the expression of cheerfulness is something universal in human nature ; there were always, both in Israel and among all other nations, songs of joy. Hence it is constantly mentioned in the prophets, by whom joyous singing is used as a frequent figure, even as they threaten that God will take away the song of the bridegroom and the bride, and so forth. The *singing* of men is in itself good and noble. The same God who furnished the birds of heaven with the notes wherein they unconsciously praise the Creator, gave to man the power to sing. We all know how highly Luther, for example, estimated the gift and the art of song. Let him to whom it is granted rejoice therein ; let him who lacks it seek, if possible, to excite it ; for it is a good gift of the Creator."—*Rudolf Stier.*

Closet Promise.—Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.—Matt. x. 29-31.

There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands ; and what is true of the Deity is equally true of His revelation. We use it most reverently

when most habitually: our insolence is in ever acting without reference to it; our true honoring of it is in its universal application.—*Ruskin.*

THE CHILDREN'S CORNER.

Breakfast Motto.—The righteous eateth to the satisfying of his soul.—Prov. xiii. 25.

Weekly Proverb.—Fear God, and your Enemies will fear you.—*Poor Richard.*

DAILY BIBLE READING.—RUSKIN'S FAVORITE CHAPTERS.

Sunday.—The Song of Moses.—Ex. xv.

Monday.—The Ten Commandments.—Ex. xx.

Tuesday.—David Laments Saul and Jonathan.—2 Sam. i.

Wednesday.—David's Confidence.—Psalm xxiii.

Thursday.—Forgiven Sin.—Psalm xxxii.

Friday.—The Frailty of Human Life.—Psalm xc.

Saturday.—The Safety of the Godly.—Psalm xci.

LOVELINESS.

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tint of rose
Paled and blushed, or sought repose;
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full many a beauteous thing,
In her young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew;
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

So I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth—
And this beauty not on earth
Will endure.

—*Selected.*

He careth for you.—1 Pet. v. 7.

Dear children, do you ever stop to think how good God is to us? Every blessing we enjoy comes from His all-bountiful hand. One winter, a poor little orphan-boy of six or eight years begged a lady to allow him to clean away the snow from her steps. "Do you get much to do, my little boy?" said the lady. "Sometimes I do," said the boy; "but often I get very little." "And are you never afraid that you will not get enough to live on?" The child looked perplexed, and said, "Don't you suppose God can take care of a little boy just as well as He can of a man?" Certainly, noble

little fellow, God is as careful of the smallest child, as He is of the oldest or the greatest man. Only trust Him, and obey Him, and the helpless and friendless will have no trouble to get on in life. There is a beautiful incident in history that shows how God cares for His people. In the days of the Reformation, Brentius, of Würtemberg, being pursued by persecuting soldiers, escaped into a hay-loft, and hid himself under the hay. The soldiers could not find him. Every day, for fourteen days, a hen laid an egg in the hay, which was his only food. Then the supply ceased, which he took as an intimation of Providence that it would now be safe to come out. He found that the soldiers had just left the town; and he was able to seek a place of safety.

FORTY-NINTH WEEK.

PEARL TEXT.—Seest thou a man diligent in his business? he shall stand before kings.—Prov. xxii. 29.

Ah! blest at last whose lives be true!
And sad those lost in earthly rust!

Those "builed better than they knew,"
And these find but decay and dust.
—*Earl Marble.*

In this theatre of man's life, it is reserved only for God and angels to be lookers-on.—*Lord Bacon.*

God calls men when they are busy; Satan when he finds them idle. If Satan find any man idle he will be sure to find him a job.—*Selected.*

To continual watchfulness and prayer ought to be added continual employment. For grace flies a vacuum as well as nature, and the devil fills whatever God does not fill.—*Wesley.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

GIDEON'S ARMY.—Judges vii. 2-8; 19-23.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet too many; bring them down unto the water, and I will try them for thee there; and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water; and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the

three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and

the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered them-

selves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

This is the moral of Gideon's story: that God wants to rule over us only that He may save us; or, to put it in another way, God wants us to know that it is He who has saved us, and that he will go on serving and saving us to the end. The lesson taught by the three hundred is the necessity of self-control.

"The battle was to be won against overwhelming numbers. The Lord needed men in whom spirit should be dominant, who could control the flesh in habitual and iron control. Faint with their long march, the great body of men flung themselves on the ground, forgetful alike of toil and pain, and glorious enterprise, in the cool draught which for the moment was exquisite delight. Three hundred men stood up above the prostrate throng. They stooped for a moment and lapped the few needful drops from the hollow of their hands; and then stood prompt to pursue their way. The eye of God marked them—'Set these men apart; these three hundred are strong enough for the stress of the battle, and great enough to wear the honors of the victory.'—*J. Baldwin Brown.*

Our counsel is, hold yourselves well in hand. Sip the water or the wine of life, like the three hundred. Do not fling yourselves on your knees to it, and drink as if your only business in life was to get your fill of pleasure or of gain. Keep your knee for God alone. Kneel to God, and it will cure you of all other kneeling.

Closet Promise.—Ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rearward.—Isa. lii. 12.

In whatever you are called upon to do, endeavor to maintain a calm, collected, and prayerful state of mind. Self-recollection is of great importance. "It is good for a man to quietly wait for the salvation of the Lord." He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose.—*T. C. Upham.*

MONDAY.

CHRIST'S PRAYER FOR HIS PEOPLE.—John xvii.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might

know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

Our Lord declares that His faithful followers "*are not of the world.*" The apostles also with one voice guard us against cultivating the friendship of the world; and teach us to come out from among them, and to live as a distinct "peculiar people," "shining among them as lights in the dark place."

But while they are *not of the world*, they are yet *in it*. And our Saviour prays *not* that they should be taken *out* of the world, but that they should be *kept* from the evil.

"Peter was ready (John xiii. 37) to follow his Lord out of the world. Wearied Christians often would sigh to depart and be with Christ. But that aspiration must be checked within the most reverent limits. What could the world's great carcass do if the salt should all depart? What but suffer the fate of Sodom for want of ten righteous men? The good men hated by the world are the world's preservers."—*D. D. Whedon.*

When once we trust in God, He takes charge of our souls, that we may

trust him to the end. When God has put His children in the arms of the Lord Jesus Christ, that He may carry them across this perilous voyage of life, and land them safe in heaven; and when Christ has promised to present them pure and spotless before the throne, do you suppose He, under whose feet is all power, will fail to fulfil His promise, and to perform what He has undertaken? If there were nothing but ourselves we might fear; but as long as we have the amplitude, the fidelity, the tenderness, and the love of Christ, we have that which is more than a match for our sin.

Closet Promise.—The Father Himself loveth you, because ye have loved Me.—John xvi. 27.

"I cannot always trace the way
Where thou, Almighty One, dost move,
But I can always, always say,
That God is love.

"Yes, God is love; a thought like this
Can every gloomy thought remove,
And turn all tears, all woes, to bliss,
For God is love."

TUESDAY.

THE BLESSEDNESS OF RELIGION.—PROV. iii.

1 My son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight of God and man.

5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

9 Honour the LORD with thy substance, and with the firstfruits of all thine increase:

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

13 Happy is the man that findeth wisdom, and the man that getteth understanding:

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

33 The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scornors: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

"In all thy ways acknowledge Him, and He shall direct thy paths"—verse 6). God reveals His will by His providence, and through His administration of events. But there is no such thing as interpreting the will of God unless we have in us the spirit of children. What is the spirit of children? Love—confidence. God locks up His best blessings, but gives to every man a key wherewith to open the lock. Love is that key. Pride or vanity could not open that door. But if a man have the spirit of filial love; if he say, "My Father knows me, and my circumstances; I love Him, and His will is my will;" if he look at events with a child-like, loving spirit, to him will be given the key to interpret the revelation of God's will.

"Her ways are ways of pleasantness, and all her paths are peace"—(verse 17). "Religion, regarded as a theory of a perfect state, is right in pronouncing itself a *way of pleasantness* and a *path of peace*. If a man could but walk perfectly in the way of religion, he would be perfectly happy. The way *is* pleasant, and all the paths *are* peace; and yet along that pleasant way there are groans and sorrows innumerable; and along that way of peace there is struggle, turmoil, combat, and confusion. But the divine plan and intent, the ultimate state, is a state of supreme blessedness. The nature of man is one which, when brought fully up to its divine ideal, will produce constant happiness."—*H. W. Beecher*.

Closet Promise.—When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.—Prov. iii. 24.

That is a tender scene wherein two little boys are described as lying together at night, when Willie, the eldest, who was only six years of age, awoke very thirsty. Being told that he could get up and help himself to some water, he began to cry, saying that he was afraid. Then his little brother, two years younger, spoke encouragingly to him, saying: "God is wight here, Willie; God is wight here. You needn't be afraid, Willie."

So Willie got up, helped himself to some water, and went back to his bed safe from harm, soon to be asleep again with his thoughtful brother. Thus it may be all dark with us, even dark as midnight, and we may shrink from the terrible darkness of our night of adversity; but the thought that God is right here with us, in the darkest place of our bitterest experience, may

enable us to arise and perform our life-work with the comforting conviction that all is well.

WEDNESDAY.

DEVOUT CONFIDENCE IN GOD.—Psalm xxvii.

1 The LORD *is* my light and my salvation ; whom shall I fear ? the LORD *is* the strength of my life ; of whom shall I be afraid ?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though a host should encamp against me, my heart shall not fear ; though war should rise against me, in this *will* I be confident.

4 *One thing* have I desired of the LORD, that will I seek after ; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion : in the secret of his tabernacle shall he hide me ; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me : therefore will I offer in his tabernacle sacrifices of joy ; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice : have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face ; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me ; put not thy servant away in anger : thou hast been my help ; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies : for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD : be of good courage, and he shall strengthen thine heart : wait, I say, on the LORD.

This Psalm is a song of cheerful hope, well fitted for those in trial who have learned to lean upon the Almighty arm. It may with profit be "read in a threefold way, as the language of David, of the Church, and of the Lord Jesus. The plentitude of Scripture will thus appear the more wonderful." The last two verses of this wonderful song of Confidence constitute an admonition. The real meaning of verse 13 is—" *Oh had I not believed*, how miserable, how abject I should now be !" This intimates very strongly the duty of trusting in the Lord.

"Faintness of heart is a common infirmity ; even he who slew Goliath was subject to its attacks. Faith puts its bottle of cordial to the lip of the soul, and so prevents fainting. Hope is heaven's balm for present sorrow." *C. H. Spurgeon.*

"*Wait on the Lord.*" "Wait at His door with prayer ; wait at His foot with humility ; wait at His table with service ; wait at His window with expectancy. . . . David, in the words '*I say*,' sets his own private seal to the words which, as an inspired man, he had been moved to write. It is *his* testimony as well as the command of God, and indeed he who writes these scanty notes has himself found it so sweet, so reviving, so profitable to draw near to God, that even on his own account he also feels bound to write, '*Wait, I say, on the Lord.*'"

Closet Promise.—The Lord God is a sun and shield; the Lord will give grace and glory : no good thing will He withhold from them that walk uprightly.—Psalm lxxxiv. 11.

The devout mind is wont to connect God with everything. Not that He is directly the author of every event, but His sovereign sway is recognized, controlling and overruling, so that "*all things*," no matter what, "work together for good." Even things that are strangely adverse, seemingly crushing, are transformed into chariots in which saints ride gloriously, their Beloved Himself being by their side. Consider then all the minutæ of life in His hands, and your brow will be crowned with light, and your heart bound with joy at every step.

THURSDAY.

THE TRUE GOD.—Jer. x. 1-16.

1 Hear ye the word which the LORD speaketh unto you, O house of Israel :

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven ; for the heathen are dismayed at them.

3 For the customs of the people *are* vain : for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold ; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, but speak not : they must needs be borne, because they cannot go. Be not afraid of them ; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD ; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations ? for to thee doth it appertain : forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *here is* none like unto thee.

8 But they are altogether brutish and foolish : the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder : blue

and purple *is* their clothing : they *are* all the work of cunning *men*.

10 But the LORD *is* the true God, he *is* the living God, and an everlasting King : at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth ; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* knowledge ; every founder is confounded by the graven image : for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, and the work of errors : in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them : for he *is* the former of all *things* ; and Israel *is* the rod of his inheritance : The LORD of hosts *is* his name.

"Christianity allows no idols. As Dagon fell before the ark of the covenant, so have all the gods of the Pantheon fallen before the power of the cross. So shall they continue to fall, till the kingdoms of this world are reclaimed to Christ."

God is our heritage. "What can we wish for in an heritage that is not to be found in God? Would we have large possessions? He is immensity. Would we have a sure estate? He is immutability. Would we have a term of long continuance? He is eternity itself."—*Arrowsmith.*

Jehovah is the living God. He is the great I AM, to whom one day is as a thousand years, and a thousand years as one day. He is "the high and lofty One that inhabiteth eternity, whose name is Holy." Let us bow in reverence before Him. "Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God."

Closet Promise.—For we are His workmanship, created in Christ Jesus unto good works.—Eph. ii. 10.

We are the mariners, and God the sea;
And though we make false reckonings, and run
Wide of a righteous course, and are undone,
Out of His deeps of love we cannot be.

For by those heavy strokes we misname ill,
Through the fierce fire of sin, through temper-
ing doubt,
Our natures more and more are beaten out
To perfecter reflections of His will.

—*Alice Cary.*

FRIDAY.

THE SEVEN CHOSEN.—Acts vi.

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

It was the duty of the Church then, as it is the duty of the Church now, to look after the temporal as well as the spiritual needs of her members. In this the Saviour has left her an example, and to all His disciples comes the command to "bear one another's burdens and so fulfil the law of Christ." Hence these seven men were appointed to be "over this business."

"There is a deep-seated significance in the qualities by which these officers were to be distinguished. They must be men of 'good report'—must have an established reputation among their fellows for consistency and integrity; they must be 'full of the Spirit'—men entirely consecrated to God, living to His glory and filled with His Spirit; and they must be men of 'wisdom'—men of practical sagacity and business tact, who could weigh the merits of cases and act with judgment and equity. This is a high standard of qualification. Let it be remembered that the office they were to undertake was secular—to 'serve tables'—and one that was boldly marked out by the apostles as vastly inferior to their own. With what deep meaning, then, are these words charged, and how vivid the witness which they bear to sanctity and responsibility of *any* position in the Church! The honor and prosperity of any Church depends, to a great extent, upon the purity and fitness of its officers. Here are the qualities required."—*R. R. Meredith.*

Closet Promise.—Then shall we know, if we follow on to know the Lord.—Hosea vi. 3.

It is by doing our duty that we learn to do it. So long as men dispute whether or no a thing is their duty, they get never the nearer. Let them set ever so weakly about doing it, and the face of things alters. They find in themselves strength which they knew not of. Difficulties which it seemed to them they could not get over, disappear. For He accompanies it with the influences of His blessed Spirit, and each performance opens our minds for larger influxes of His grace, and places them in communion with Him.—*E. B. Pusey.*

SATURDAY.

THE FIRST CHRISTIAN MARTYR.—Acts vii. 54–60.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens

opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell
60 And he kneeled down, and cried with a asleep.

Stephen had been seized and dragged before the Sanhedrin. "Suborned men" testified against him. Far from being dismayed in the presence of so much antagonistic power, so full was he of holy joy and comfort that they "saw his face as it had been the face of an angel" (vi. 11-15). Having heard their accusation, the high priest appealed to him, "Are these things so?" In reply Stephen entered upon his defence, which is given at length (verses 2-53). The key to the whole of this defence is contained in these words, "As your fathers did, so do ye" (verse 51).

The effect was decisive. "They were cut to the heart, and they gnashed on him with their teeth." See the face of the protomartyr shining like the face of an angel, and his enemies "gnashing on him with their teeth." Stephen "looked steadfastly into heaven," committed his case there, and became mighty through God. "One whose eye is fixed on heaven can trample equally under foot the smiles and the frowns of the world."

And now, under a cruel shower of stones, the brave and faithful Stephen is dying. Look at him in his death.

1. *His Prayer.* He died "calling upon the Lord." He needed prayer to the end, because to the end he needed Divine support.

2. *His Faith.* "Lord Jesus, receive my spirit." Christ was recognized by the dying martyr, and into His hands he confidently commended his spirit.

3. *His Love.* "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." There is no room for resentment in a soul ripe for heaven. The martyr met his doom upon his knees. He sought forgiveness in his dying hour, but not for himself. That had been attended to before. Following the example of his Divine Master, he prayed for his murderers.

4. *His Peace.* "And when he had said this he fell asleep." It was a hard bed, but "he fell asleep!" And so die the servants of the Redeemer; for "so He giveth His beloved sleep."

Closet Promise.—I will be glad and rejoice in Thy mercy: for Thou hast considered my trouble; Thou hast known my soul in adversities.—Psalm xxxi. 7.

The Lord will neither overdo nor underdo; every one shall have his load and no more—no more than they can bear, and no less than their need requires. The Lord delights not in His children's tears; He doth not af-

flict willingly, nor grieve the children of men; but yet He would rather they cry than perish. Wonder not, Christians, that your tender Lord puts you in pain, and that your pains are so sharp and so many: "Your heavenly Father knoweth that you have need of all these things." It is a mercy that He will chastise; you may put your corrections among your mercies. His breakings of you are His blessings, His woundings are your cures; and by your own, as by your Lord's, stripes you are healed. And when you shall review and read over all His darker providences, and behold the wisdom and tenderness which is attempted with His severities, evidenced in His laying on so much, and yet no more than was needful, you will then write down with the psalmist: "Thou in very faithfulness hast afflicted me."—*Richard Alleine.*

THE CHILDREN'S CORNER.

Breakfast Motto.—Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?—Matt. vi. 26.

Weekly Proverb.—Good sense is a thing all need, few have, and none think they want.—*Poor Richard.*

DAILY BIBLE READING.—RUSKIN'S FAVORITE CHAPTERS.

Sunday.—An Exhortation to Bless God.—Psalm ciii.

Monday.—The Benefits of Godliness.—Psalm cxii.

Tuesday.—God's All-seeing Providence.—Psalm cxxxix.

Wednesday.—An Exhortation to Obedience.—Prov. iii.

Thursday.—Virtues and their Contrary Vices.—Prov. xii.

Friday.—The Fast which God Accepts.—Isa. lviii.

Saturday.—Sermon on the Mount.—Matt. v.

STRANGE CONDUCT.

I know a little fellow,
You'd deem almost perfection,
Until some chance occurrence
Should lead to his detection.

He'll do any one a favor,
Run on an errand fleetly;
So willing and obliging,
He wins your love completely.

But let his busy father
Desire some slight assistance,
He'll answer with impatience,
Or even with resistance.

Full often have I known him
With frowns do for his mother
What he, a moment later,
With smiles did for another.

The little girls, his playmates,
Consider him "just splendid;"
Alas! by his own sister
He could not be commended.

How like you such behavior,
Bright boys and merry misses?
And, tell me, did *you* ever
See conduct strange as this is?

—*Rev. P. B. Strong.*

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.—Psalm lxxxix. 7.

I suppose my little readers all go to church. Well, now, you must all learn to *reverence* God's house. If you stand in the vestibule and laugh and make a loud noise, or play on the stairs and slide down the rail of the staircase, that is not *reverence*. If you trifle, or play, or look around, when those about you are praying to God, that is not *reverence*. No, that is mocking God, and that is a dreadful thing to do. Then you must also reverence His holy name. I remember reading about a good man once, who made it a rule always to pause and look up before he spoke the name of—God. The Mohammedans, when they find a slip of paper they cannot read, put it aside, for fear the name of God is on it. But we often hear children, and men and women, too, speak of God's holy name as lightly as they would speak of their own name or the name of a fellow-creature. Oh! dear children, let us *reverence* God. When we read His name, in the Bible or elsewhere, or when we use it in singing or prayer, we should think how great and glorious He is, and use it with reverence.



THE BROTHERS.

THE BROTHERS.

What a beautiful picture is this! From it let us learn some very important lessons:

First, brothers and sisters ought to *play* happily together. They should not quarrel or get angry with each other. Let your little brother or sister have your whip, or doll, or book. Don't be selfish. Selfishness makes both big and little people very unhappy. Always be kind to the brother or sister that is smaller than you. If you are looking at a picture book, and he or she wants to see it, lift the little one up, and turn the leaves carefully, so all can see the pictures.

Second, brothers and sisters ought to *share* with each other. If you have some nice candy or fruit given you, let them have a part. Don't keep the best share for yourself. Divide equally. If your father and mother are going to the city, or into the country, and can't take all the children, be willing to stay at home and let some of the rest go this time. Wait for your turn, which will come next time.

Third, brothers and sisters ought to *help* each other. It may be you are old enough to have some kind of work to do each day. If so, help each other. When company comes don't run off alone to play with them and leave little sister to finish her work before she can play. Help her to get the work done and then all have a good time. You will be very much happier.

Fourth, brothers and sisters ought to *pray* for each other. There was a dear little fellow of five years of age, named Harry. He had a baby brother, who at one time was very ill. Harry would go at least a dozen times every day into his little room, and when he thought no one saw or heard him but his Heavenly Father, would kneel down by his bedside, and say: "O Lord! please make my dear brother better. Amen, for Christ's sake." After a while the baby got well. When you pray, remember to pray for brother and sister.

FIFTIETH WEEK.

PEARL TEXT.—Looking unto Jesus, the Author and Finisher of our faith.—Heb. xii. 2.

The dear Christ dwells not afar,
The king of some remoter star,
But here, amidst the poor and blind,
The bound and suffering of our kind,

In works we do, in prayers we pray,
Life of our life, He lives to-day.
—Selected.

Too many only see Christ in a book, as we see places in a map; but, to come nigh—to enjoy Him—this is delightful and saving.—*Rutherford.*

Christ is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is He!

To dead men life He is; to sick men, health;
To blind men, sight; and to the needy, wealth;
A pleasure without loss; a treasure without
stealth.
—Selected.

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE INFINITE COMPENSATION.—John xvi.

1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall

rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and

I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any-man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

His going away seemed to His disciples the sum of all possible calamity. It was to this conviction of theirs He thus speaks: If I depart, I will more than compensate you, and the world, by the gift of "The Comforter."

"Uncalendered inheritance is ours in the Holy Comforter! Never were words so weighty in wondrous wealth and consequences as these (John xvi. 8-14; xiv. 16-26). He will convict unsaved men of the unbelief which rejects Christ. He will vindicate Christ's righteous method of salvation through His atoning blood. He will comfort, guide, illuminate, sanctify believers. He will show them things to come, reveal Christ, satisfy them by His truth, quicken the understanding and rule the heart, be the witness of their adoption and the earnest of their heaven (Rom. viii. 14-17)."—*Rev. John Parker.*

"Verily, verily I say unto you, whatsoever ye shall ask the Father in My name, He will give it you" (verse 23). Here is a double *verily*, if one will not do. Furthermore, the promise itself comes in with a blessed *shall* and *will*; and that not to any limited request or petition, but extended to a *whatsoever*, as if Jesus threw the reins of government into His people's hand. Jesus Himself doth, as it were, put into thine hand a blank paper for thee to fill in, having signed and set His own blessed and holy name at the bottom. Now what wilt thou write down? Thou hast nothing more to do, than to follow the Lord's example, and as He hath written His name in the promise, do thou also write Jesus, and Jesus only, on the whole paper. Ask of God thy Father to give thee Jesus: for in giving Him, in Him and with Him, He giveth all things. Lord, I would say, give me Thine own dear Son, and I need nothing more: Christ is all, and in all.

Closet Promise.—These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—John xvi. 33.

Accustom yourself to unreasonableness and injustice. Abide in peace in the presence of God, who sees all these evils more clearly than you do, and who permits them. Be content with doing with calmness the little which depends upon yourself, and let all else be to you as if it were not.—*Fénelon*.

MONDAY.

THE FLOURISHING VINE.—Sol. Song vi.

1 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead;

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 Or ever I was aware, my soul made me like the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

"I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded" (verse 11). This is spoken of the blessed Redeemer. He tends the fruits of His grace which spring in the lowliest valleys, and marks the first buddings in the new convert, or the feeble believer.

"The more we grow in grace, the more will God love us. Is it not that we pray for? the more growth, the more will God love us. The husbandman loves his thriving plants; the thriving Christian is God's *Hephzibah*, or chief delight. Christ loves to see the vine flourishing, and the pomegranates budding. Christ accepts the truth of grace, but commends the growth of grace: 'I have not found so great faith, no, not in Israel.' Would you be as the beloved disciple that lay in Christ's bosom? would you have much love from Christ? labor for much growth, let faith flourish with good works, and love increase into zeal."—*Watson*.

Closet Promise.—This is my Beloved, and this is my Friend.—Sol. Song v. 16.

Why should I be solitary if Jesus Christ is my friend? Why should I fear if He walks by my side? Why should anything be burdensome if He lays it upon me and helps me to bear it? What is there in life that cannot be faced and borne—ay, and conquered—if we have Him, as we all may have Him, for the friend and the home of our hearts.

TUESDAY.

THE GODLY.—Isa. xxxiii. 13-24.

13 Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high; his place of defence *shall be* the munitions of rocks; bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a

people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst not understand.*

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that shall not be taken down*; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers, *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick; the people that dwell therein *shall be* forgiven *their* iniquity.

In these verses the prophet presents, in contrast, the confidence and security of the righteous. He first (in verse 15) describes the characteristics of the righteous, and in the following verses their confidence in God, and their security and safety. The characteristics mentioned are: 1. *Walks righteously*—that is, he does right. 2. *Speaketh uprightly*—his words are well ordered. 3. *Despiseth the gain of oppressions*—he abhors the gain that is the result of imposition, false dealing, and false weights. 4. *Shaketh his hands from holding of bribes*—as a magistrate, he does not allow his judgment to be swayed by the prospect of reward. 5. *Stoppeth his ears from hearing of blood*—does not listen to a proposal to any scheme of violence. 6. *And shutteth his eyes from seeing evil.* He does not *desire* to see it; he is not found in the places where it is committed.

The man thus described shall be preserved from alarm and danger, as if

his habitation were on a lofty cliff or rock. The strongholds of the rock shall be his lofty fortress. "Bread shall be given him, his waters shall be sure." He shall be sustained, and his life shall be preserved.

Cloest Promise.—But there the glorious Lord will be unto us a place of broad rivers and streams.—Isa. xxxiii. 21.

Region of life and light,
Land of the good whose earthly toils are o'er!
Nor frost nor heat may blight
Thy vernal beauty, fertile shore,
Yielding thy blessed fruits for evermore!

There, without crook or sling,
Walks the Good Shepherd; blossoms white and red
Round His meek temples cling;
And, to sweet pastures led,
His own loved flock beneath His eye is fed.
—From the Spanish of Ponce de Leon.

WEDNESDAY.

A SONG OF PRAISE.—Psalm lxi.

1 Make a joyful noise unto God, all ye lands;
2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: *he is terrible in his doing* toward the children of men.

6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 Oh bless our God, ye people, and make the voice of his praise to be heard:

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

13 I will go into thy house with burnt offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the Lord will not hear me.

19 But verily God hath heard me; he hath attended to the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Praise is the special topic of this Psalm, and the subjects for song are the Lord's great works, His gracious benefits, His faithful deliverances, and all His dealings with His people; "the singer then becomes personal, and confesses his own obligations to the Lord (verses 13, 14, 15); and, bursting forth with a vehement '*Come and See*,' declares with thanksgiving the special favor of the Lord to himself, verses 16-20."

The psalmist's example here is a good one for us to follow. Testimony ought to be borne by all Christians.

"After we are delivered from the dreadful apprehensions of the wrath of

God, it is our duty to be publicly thankful. It is for the glory of our Healer to speak of the miserable wounds that once pained us: and of that kind hand that saved us when we were brought very low. It is for the glory of our Pilot to tell of the rocks and of the sands; the many dangers and threatening calamities that He, by His wise conduct, made us to escape: and to see us safe on the shore, may cause others that are yet afflicted, and tost with tempests, to look to Him for help; for He is able and ready to save them as well as us."—*Timothy Rogers.*

Closet Promise.—The Lord shall preserve thee from all evil; He shall preserve thy soul.—Psalm cxxi. 7.

In my life God has always been right. I have said, "Father, I want this," and He has been silent; and I have said, "Silence gives consent, I will have it." I have taken it, and it has stung me. I have said, "I will not go down this road, it looks dark and perilous, and there may be beasts of prey down there; birds of evil omen may be darkening the black shadows of the treacherous trees." And God has said, "Go down." And I have said, "Spare me this," and He has said, "Go;" and I have in His strength gone down, and all the darkness was gone through in three yards or less, and after that came a road thronged with angels, colored with heaven, bright with all that makes heaven lustrous.—*Joséph Parker.*

THURSDAY.

THE FIGHT TRANSFERRED.—2 Chron. xx. 5-30.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD *will be with you*.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir,

utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

Jehoshaphat was driven into a corner. He said openly in the hearing of his people, "We have no might against this great host." But "the battle is not yours, but God's." What a text for those who are trying to live in the fear and love of God under discouraging circumstances.

"Stand on a promontory: they with you are great, they beneath you seem small; the situation of the eye makes or mars all. So it is with men in the time of trouble; if their eyes be fixed on earth, their enemies appear great, and God that is so high seems little. Let our eyes be in heaven, and from thence look down upon our enemies: God will appear mighty, our foes weak and contemptible. This was Jehoshaphat's confidence. 'There is no strength in us to stand against this multitude; but our eyes are upon Thee' (2 Chron. xx. 12) . . . We are all weak; in this mighty Deliverer be our confidence."—*Adams*.

"And when he had consulted with the people, he appointed singers unto the Lord." Anybody can sing the Te-Deum when the battle is over. The difference between an ordinary man of war and a Christian is this: a Christian shouts before the victory, because he knows it is sure to come.



THE ASCENSION.

And a cloud received Him out of their sight.—*Acts i. 9.*

Closet Promise.—Through God we shall do valiantly; for He it is that shall tread down our enemies.—Psalm lx. 12.

"There is an unseen battle-field
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is veiled from mortal sight—
'Tis only seen by One
Who knows alone where victory lies
When each day's fight is done."

FRIDAY.

THE GOLDEN CALF.—Ex. xxxii. 1-20.

1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them* that shout for mastery, neither *is it* the voice of *them* that cry for being overcome; but the noise of *them* that sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink of *it*.

"Have we made any calves? Ah, many. We have been great at idol-making. Can I count the calves we have worshipped? The unholy cata-

logue: Pride, Fashion, Gluttony, Self-Indulgence, Wealth, Station, Influence, Appearances—all calves of our making, calves of gold.”—*Joseph Parker, D. D.*

“Whatever we make first in our heart’s love that is our god. That to which we sacrifice precious things is our God. Whosoever gives up God’s commandments, or right, or honor, or truth, or character, or usefulness, for the sake of any gain or of attaining any end, is an idolater.”—*F. N. Peloubet, D. D.*

“‘Who is on the Lord’s side?’ There are two great interests on foot in the world, with the one or the other of which all men are siding. The interest of sin and wickedness is the devil’s interest, and all wicked people side with it. The interest of truth and holiness is God’s interest, with which all godly people side; and it is a case that will not admit a neutrality. It concerns us all to inquire whether we are, on the Lord’s side or not.”—*Henry.*

We show we are on the Lord’s side by obeying His commands, by a public profession of faith, by standing by the right even when it costs a great deal, by doing God’s work.

Closet Promise.—Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Sam. xv. 22.

The folded hands seem idle:
If folded at His word,

’Tis a holy service, trust me,
In obedience to the Lord.
—*Anna Shipton.*

It is not the multitude of hard duties, it is not constraint and contention that advance us in our Christian course. On the contrary, it is the yielding of our wills without restriction and without choice, to tread cheerfully every day in the path in which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God.—*Fenelon.*

SATURDAY.

THE WORLD CONQUEROR—I John v.

1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

“This is the victory that overcometh the world, even our faith” (verse 4). A lofty thought, to face the whole world and to conquer it! “This is the victory, by which the martyrs overcame, by which the weak became strong, and, in Divine strength, mastered the strong; the strength of endurance wearied out the brutal might of affliction; children overcame their oppressor; the ignorant took captive the learning of the world; fishermen and the tent-maker subdued the world; the dying conquered the living; the blood of martyrs became the harvest-seed of the Church. By faith, St. Paul says, ‘they subdued kingdoms;’ by faith St. Peter bids us resist the evil one. For faith knits us to Christ; faith obtains for us the power of Christ; faith prevails with Him who is Almighty, and overcomes the world, for it has power with Him who has power over the world.”—*Pusey*.

“It is hard to turn a life that is misdirected into right channels; it is hard to change wrong feeling to right feeling; but it can be done. And the victory will pay for the struggle. Not those victories which come easiest are most sweet to us.”—*H. W. Beecher*.

Closet Promise.—And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.—John xiv. 13, 14.

When thy heart's bowed down with grief,
When no friend can give relief,
Tell Jesus.

When thy soul is faint and weary,
When all things look dark and dreary,
Tell Jesus.

When for sin thy heart is broke,
When for thee there seems no hope,
Tell Jesus.

When sad doubts and fears depress thee,
When temptations sharp distress thee,
Tell Jesus.

When care and anguish weigh thee down,
When pain and sickness force a groan,
Tell Jesus.

When fear of death disturbs thy peace,
When Christian counsels give no ease,
Tell Jesus.

In whatever state thou art,
Whatever sorrows swell thine heart,
Tell Jesus.
—*Selected.*

THE CHILDREN'S CORNER.

Breakfast Motto.—Your heavenly Father knoweth that ye have need of all these things.—Matt. vi. 32.

Weekly Proverb.—Having been poor is no shame, but being ashamed of it, is.—*Poor Richard.*

DAILY BIBLE READING.—RUSKIN'S FAVORITE CHAPTERS.

Sunday.—Sermon on the Mount.—Matt. vi.

Monday.—Sermon on the Mount.—Matt. vii.

Tuesday.—Paul's Defence.—Acts xxvi.

Wednesday.—The Praises of Charity.—I Cor. xiii.

Thursday.—Of the Resurrection.—I Cor. xv.

Friday.—The Slain Lamb.—Rev. v.

Saturday.—The Opening of the Seals.—Rev. vi.

LITTLE BITS.

"A little bit of Patience
Often makes the sunshine come,
And a little bit of Love
Makes a very happy home ;

A little bit of Hope
Makes a rainy day look gay ;
And a little bit of Charity
Makes glad a weary way."
—*Selectea.*

THE SUM OF IT ALL.

The boy that by addition grows,
And suffers no subtraction,
Who multiplies the things he knows,
And carries every fraction,

Who well divides his precious time,
The due proportion giving,
To sure success aloft will climb,
Interest compound receiving.
—*Dr. Ray Palmer.*

LAW OF LIFE.

Live I, so live I,
To my Lord heartily,

To my Prince faithfully,
To my Neighbor honestly,
Die I, so die I.
—*Longfellow.*

My son, keep thy father's commandment, and forsake not the law of thy

mother: bind them continually upon thine heart, and tie them about thy neck.—Prov. vi. 20, 21.

Do you have to commit a verse of the Bible or a part of the Catechism? or the "rule of three?" That is a good thing to do. Do you *hate* it? Do you wish you didn't have to do it? Well let me show you how you will prize it some day. Some time you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place; but it will be just in place some time; and then, if you don't have it, you will be like the hunter who had no ball in his rifle when a bear met him. "Twenty-five years ago, my teacher made me study surveying," said a man who had lately lost his property; "and now I am glad of it. It is just in place. I can get a good situation and high salary." Daniel Webster once told a good story in a speech, and was asked where he got it. "I have had it laid up in my head for fourteen years, and never had a chance to use it till to-day," said he. Now, children, the Bible and Catechism are better than all these other things. They will be in place as long as you live. I hope you will never complain again, when your parents or teachers want you to learn a Bible verse or the Catechism.

THE TAMBOURINE GIRL.

"Tell us a story, papa! papa!
A story of something strange and afar;
'Tis a stormy night, and never a star
Shines in the dark overhead.

But here, where mamma is, the fire is bright—
She will smile and sew by the soft lamp-light—
The lessons are learned and 'tis just the night
For stories," the children said.

The father nestled the little form
Of the child on his knee, while the moaning
storm,
Angry at seeing them snug and warm,
Rattled at window and door;
The older ones eager as children are
For a stirring tale of the strange and far,
Just to be nearer their dear papa,
Crept to his feet on the floor.

"A story, my little ones; what shall it be?
A hunt in the mountains? a ship lost at sea?
Or a tale of the fairies?" "Oh, tell us all
three,"

Together the children said.
"The wreck is for Edith who loves the sea
well,
The nice fairy story for sweet baby Belle,
And the hardest hunt you ever can tell
For Robert and Will and Fred."

A picture to sorrowful eyes beguile,
Fair in the light of a mother's smile,
They made—as they waited and watched the
while

For "Once upon a time!"
But ere it was spoken, a sound half pain,
Louder and sadder than sobbing rain,
Rose, and quivered, and died again
In broken and tremulous rhyme.

'Twas the voice of a child in a Southern tongue,
Singing a song in the vineyards sung,
In a sunnier land the flowers among,
And the listening children heard:
And their hearts went out through the rain and
mist,
Through winds that threatened and sleet that
hissed,
To seek for the sweet child-mouth un-kissed,
That sung like a Summer bird.

Wet locks shadowed her dusky eyes,
Startled and full of a sweet surprise,
Her sad voice gladdened in low replies;
As round her the children pressed;
They warmed in their own her bare brown
hand,
They made her a place in the fireside band,
They gave her glimpse of her own far land
In comfort and love and rest.

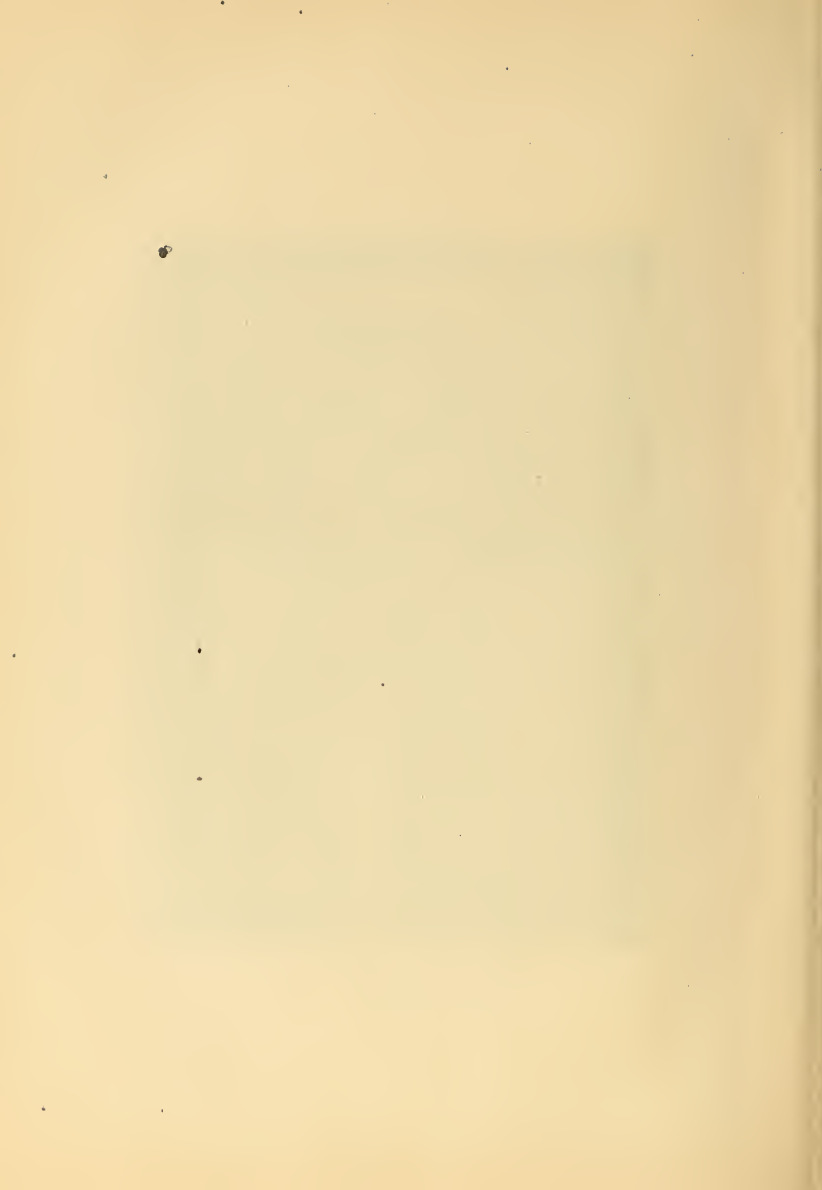
They found her beggared and poor and mean,
They drew her in to the sweet home scene,
The dark frail child with her tambourine
Out of the pitiless night;
The mother-heart gave a mother's care,
Each child-heart tried its gift to share,
They taught her the meaning of love and prayer,
And lifted her into the light.

The longed-for stories were left unsaid;
The children safely asleep in bed
Had lived a wondrous tale instead,
Though little their young hearts guessed
That work for fairies their hands had wrought,
That sweetest moral their lips had taught,
That through the might of their loving thought,
A whole sad life was blessed.

—Mrs. Mary Lowe Dickinson.



THE TAMBOURINE GIRL.



FIFTY-FIRST WEEK.

PEARL TEXT.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.—Luke x. 27.

Oh, blessed life!—heart, mind, and soul,
From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control.

—W. T. Matson.

The measure of our love to God is, that we love Him beyond measure.—
St. Bernard.

Add love, everything profits; take away love, what remains profits nothing.—*St. Augustine.*

Love your neighbor, but do not pull down the hedge.—*Selected.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

THE AFFECTIONATE HEART OF JESUS.—John xi. 1-46.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he

shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live :

26 And whosoever liveth and believeth in me shall never die. Believeth thou this ?

27 She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him ? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him !

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God ?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always : but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 ¶ Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

My soul ! ponder well one thought running through this lesson. The sorrowful sisters, in their message to Jesus, did not tell Him that one whom *they* loved was sick, but one whom *Jesus* loved. There could be no doubt of *their* love to their brother ; but their application to Jesus was on account of *His* love. We must not overlook this. It is the most blessed and the most powerful of all arguments in prayer, when we come to a throne of grace for those that are dear and near to us, when we can and do tell the Lord, that they for whom we seek His mercy are the objects of *His* love.

" My soul ! what saith thine own experience to all this ? Doth the Redeemer lay crosses in thy way ? Art thou visited with sickness, and doth Jesus perform the part of the tenderest nurse, and sit up with thee ? Dost thou hear His well-known voice, saying, ' As one whom his mother comforteth, so will I comfort you ? ' Surely, then, thou wilt fully subscribe to the sweet words of Jesus, in His answer to the sorrowful sisters. Every exercise and every trial of the Lord's people, which He sweetens and sanctifies, ' is not unto death, but for the glory of God, that the Son of God might be glorified thereby.' "—*Hawker*.

"Jesus wept." Will not Jesus, who wept at the grave of Lazarus, feel for me? Shall I look up to Him, and look up in vain? Oh, no! the sight that bursts in secret from my heart, is not secret to Him; the tear that on my night couch drops, unperceived and unknown to the world, is known and numbered by Him. Oh! that blessed Scripture: "In all their affliction, He was afflicted; and the angel of His presence saved them; in His love, and in His pity, He redeemed them, and He bare them, and carried them all the days of old" (Isa. lxiii. 9).

Closet Promise.—I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.—John xi. 25, 26.

Death is here and death is there,
Death is busy everywhere;
All around, within, beneath,
Above is death—and we are death.

First our pleasures die, and then
Our hopes, and then our fears; and when

These are dead, the debt is due.
Dust claims dust, and we die too.

All things that we love and cherish
Like ourselves must fade and perish;
Such is our rude mortal lot,
Love itself would, did they not,

—Percy Bysshe Shelley.

The Resurrection of Christ is the guarantee of our own. The clouds which hung around the gate of death in earlier ages have rolled away since the day of our Saviour's triumph over death; the presumptive speculations which were previously rife as to the future state have been exchanged for strong certainties.—*Canon Liddon*.

MONDAY.

GOD'S PRESENCE PROMISED.—Ex. xxxiii. 12–23.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do

this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

"I know thee by name, and thou hast also found grace in My sight" (verse 12).

"God takes a living, personal, peculiar interest in each redeemed soul; bending over it continually with infinite tenderness; watching each doubt, each fear, each trial, each temptation, each fall, each rising again, each conflict, each victory, each defeat; watching each and all with a solicitude as special and particular as if it were upon it that the exclusive regards of His loving heart were fixed."—*Hanna*.

"And He said, My presence shall go with thee, and I will give thee rest" (verse 14). No one can safely go through life, with its dangers, its enemies, its conflicts, its unknown future, without the abiding presence of God. But God is with those who trust in Him; and what or whom shall we fear when God is with us? Brother, when you do not know your way, ask your guide. Stand still and pray. If you cannot find the way upon the chart, commit yourself to the divine guidance of prayer. Down on your knees, and cry to the Lord!

"I beseech thee show me Thy glory." Moses had seen so much of God's glory, witnessed so much of His grace, that he thirsted for more. He prayed for an unveiled sight of God's glory. This is the boldest prayer on record. We can scarcely realize the magnitude of it. God was not displeased with this great prayer, though it was one that could not be fully answered, at least at that time. Some prayers are not possible of answers. This was one of them. Not because God is not willing to do "for us exceeding abundantly above all that we can ask or think," but because we are not able to bear the answer.

In the last three verses of the chapter God shows him how He will reveal Himself. "Behold, there is a place by Me, and thou shalt stand upon a rock." That place "by" Him, and that "rock," is Christ. In Him only can we draw nigh to God, and only as we stand on Him can we see the vision of God's glory in grace. "I will put thee in a cleft in the rock." Alone, we could not live in the presence of God's glory; but hidden in Christ, we may live and behold the glory.

Closet Promise.—My presence shall go with thee, and I will give thee rest.—Ex. xxxiii. 14.

How shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in that half which is withheld. Martyrs, confessors, and saints have tasted this rest, and "counted themselves happy in that they endured." A countless host of God's faithful servants have drunk deeply of it under

the daily burden of a weary life—dull, commonplace, painful, or desolate. All that God has been to them He is ready to be to you. The heart once fairly given to God, with a clear conscience, a fitting rule of life, and a steadfast purpose of obedience, you will find a wonderful sense of rest coming over you.—*Jean Nicolas Grou.*

TUESDAY.

“A PSALM OF PRAISE.”—Psalm c.

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|--|---|
| <p>1 Make a joyful noise unto the LORD, all ye lands.</p> <p>2 Serve the LORD with gladness: come before his presence with singing.</p> <p>3 Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.</p> | <p>4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.</p> <p>5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.</p> |
|--|---|

“This is the only Psalm bearing this precise inscription. It is all ablaze with grateful adoration, and has for this reason been a favorite with the people of God ever since it was written. . . . Nothing can be more sublime this side heaven than the singing of this noble Psalm by a vast congregation. Watts’ paraphrase, beginning ‘Before Jehovah’s awful throne,’ and the Scotch ‘All people that on earth do dwell,’ are both noble versions. . . . In this divine lyric we sing with gladness the creating power and goodness of the Lord.”—*C. H. Spurgeon.*

“*Serve the Lord with gladness.*” “It is a sign the oil of grace hath been poured into the heart ‘when the oil of gladness’ shines on the countenance. Cheerfulness credits religion.”—*Thomas Watson.*

“Can you bear to be waited upon by a servant who goes moping and dejected to his every task? You would rather have no servant at all, than one who evidently finds your service cheerless and irksome.”—*George Bowen.*

Closet Promise.—I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me.—Jer. xxxii. 40.

One has said, beautifully: “God gives His infinity, to be the extent of our inheritance; His eternity, to the date of our happiness; His unchangeableness, to the rock of our rest; His wisdom, to direct us; His power, to protect us; His holiness, to sanctify us; His justice, to absolve us; His goodness, to reward us in the way of grace, not of debt; His truth, to secure us in the accomplishment of all His promises.”

What an inheritance! Can a Christian, with a clear title to it, ever think of being poor? Can he ever be despondent? Can the shades of distrust ever gather upon his brow? Such experiences seem to be wholly out of place.

WEDNESDAY.

JOSHUA'S FAREWELL ADDRESS.—Josh. xxiii. 1-16.

1 And it came to pass, a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand:

for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else, if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any* of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Joshua foresaw evil days for the flock over which he had so faithfully watched. He warned them against the corruption of evil association and companionship; and he also assured them of the power of the Lord to deliver, if they would but trust Him.

"We are in many respects like the Israelites. We have a promised land, into which we are brought by our hopes in Christ. Our promised land is just like Palestine. Its mountains and passes are filled with unsubdued inhabitants. They are all about us. We, too, are watched. Often incursions are suddenly made against us, and we are carried into captivity, or are

humbled in battle. Often, too, the hand of the Lord is lifted up in our behalf, and the battle goes against the inhabitants of the land, and we beat them down, and we drive them back, so that they have no more dominion over us for a time. We are full of conflicts. Yet we maintain our ground, and hold ourselves only by vigilance, as in the presence of a continually watching enemy. This great warfare goes on with all true Christians, and goes on just in proportion as they are truly Christians."—*H. W. Beecher.*

Closet Promise.—Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Josh. i. 9.

By Thine unerring Spirit led,
We shall not in the desert stray;
We shall not full direction need,
Nor miss our providential way;

As far from danger as from fear,
While love, almighty love, is near.
—*Charles Wesley.*

Watch your way, then, as a cautious traveller; and don't be gazing at that mountain or river in the distance, and saying, "How shall I ever get over them?" but keep to the present *little inch* that is before you, and accomplish *that* in the little moment that belongs to it. The mountain and the river can only be passed in the same way; and, when you come to them, you will come to the light and strength that belong to them.—*M. A. Kelly.*

THURSDAY.

PAUL'S COMFORT IN AFFLICTION.—2 Cor. iv.

1 Therefore, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a

moment, worketh for us a far more exceeding | are seen, but at the things which are not seen.
and eternal weight of glory; | for the things which are seen *are* temporal;
 18 While we look not at the things which | but the things which are not seen *are* eternal.

"Grievous and heavy trials did Paul very frequently and abundantly sustain; but in very deed the Holy Spirit was with him in the wasting of the outward man, to renew the inner man from day to day, and by the taste of spiritual rest in the affluence of the delights of God, to soften down, by the hope of future blessedness, all present hardships, and to alleviate all heavy trials. Lo, how sweet a yoke of Christ did he bear, and how light a burden! so that he could say that all those hard and grievous sufferings, at the recital of which every hearer shudders, were a *light tribulation*."—*Augustine*.

"The cloud of trial while it drops, Christian, is rolling over thy head, and then comes fair weather with eternal sunshine of glory. 'Canst thou not watch with Christ one hour?'"—*Gurnall*.

"Think how completely all the griefs of this mortal life will be compensated by one age, for instance, of the felicities beyond the grave, and then think that one age multiplied ten thousand times is not so much to eternity as one grain of sand is to the whole material universe. Think what a state it will be to be growing happier and happier still as ages pass away, and yet leave something still happier to come!"—*John Foster*.

Closet Promise.—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. iv. 17.

Count each affliction, whether light or grave,
 God's messenger sent down to thee. Do thou
 With courtesy receive him; rise and bow
 And, ere his shadow pass thy threshold, crave
 Permission first his heavenly feet to lave;
 Then lay before Him all thou hast; allow
 No cloud of passion to usurp thy brow
 Or mar thy hospitality, no wave
 Of mortal tumult to obliterate

The soul's marmoreal calmness: grief should
 be
 Like joy,—majestic, equable, sedate;
 Confirming, cleansing, raising, making free;
 Strong to consume small troubles; to commend
 Great thoughts, grave thoughts, thoughts lasting
 to the end.

—*Aubrey de Vere*.

FRIDAY.

DAVID'S LOVE FOR ABSALOM.—2 Sam. xviii. 24–33.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king

said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it* was.

30 And the king said *unto him*, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushie came; and Cushie said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushie, *Is* the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Absalom was a heartless, deliberate traitor and rebel against his father David. And yet, when David would send out his captains to fight against the traitor, he gives them this message, "Deal gently for my sake with the young man, even with Absalom" (2 Sam. xviii. 5). *Even with Absalom!* What exquisite tenderness in such untender times! For the sake of his people and his kingdom, he must send his rough war-captains against him, but the deep love gushes out in the bidding, "Deal gently for my sake."

How much this is like our Heavenly Father! "Like as a father pitieth his children, so the Lord pitieth them that fear Him." *Like as a father*—but how is that? This story of David and Absalom illustrates it. "An old king is seated at the city gate. Not far away a battle is going forward—a battle on which hangs the monarch's crown, perhaps his very life. And there is panic through the town, the helpless running to and fro, and the fearful looking forth of those who think they already see their houses in the flames and red slaughter rushing through the streets. But now posting towards the city are seen the little clouds, the dust of separate couriers, and all rush to hear the tidings. 'All's well!' exclaims the first; 'Victory!' shouts the second; but with fierce impatience, demands the monarch, 'Is the young man Absalom safe?' and, transfixed by the fatal truth in his cry of anguish, the cheers of exultation suddenly subside, and as he staggers up to his solitary chamber, the joyous crowd fall silent, and even the conquerors when they at last return, like the perpetrators of a crime, slink through the gate crestfallen."—*Hamilton*.

Where is there *pathos* equal to verse 33?

Closet Promise.—Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, He remembereth that we are dust.—Psalm ciii. 13, 14.

Breathe Thy pure breath, watching Father,
On this marred day of Thine,
This wandering day of mine.
Be patient with its blur and blot,
Wash it white of stain and spot;

Reproachful eyes! remember not
That I have grieved Thee
On this day of Thine!

—Elizabeth Stuart Phelps.

SATURDAY.

THE GOD OF PROVIDENCE AND GRACE.—Psalm xxxiii.

1 Rejoice in the LORD, O ye righteous: for praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD is right; and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he be- holdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he con- sidereth all their works.

16 There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.

17 A horse is a vain thing for safety; neither shall he deliver any by his great strength.

18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he is our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, ac- cording as we hope in thee.

The praise of Jehovah is the subject of this sacred song. The keynote is, "Rejoice in the Lord."

"Joy is the soul of praise. To delight ourselves in God is most truly to extol Him, even if we let no notes of song proceed from our lips. That God is, and that He is such a God, and our God, ours for ever and ever, should wake within us an unceasing and overflowing joy. To rejoice in temporal comforts is dangerous, to rejoice in self is foolish, to rejoice in sin is fatal, but to rejoice in God is heavenly. He who would have a double heaven must begin below to rejoice like those above. . . . 'For praise is comely for the upright.' God has an eye to things which are becoming. When saints wear their choral robes, they look fair in the Lord's sight. A harp suits a blood-washed hand. No jewel more ornamental to a holy face than sacred praise. Praise is not comely from unpardoned professional singers; it is like a jewel of gold in a swine's snout. Crooked hearts make crooked music, but the upright are the Lord's delight. Praise is the dress

of saints in heaven, it is meet that they should fit it on below."—*C. H. Spurgeon.*

Closet Promise.—And the Lord shall guide thee continually, and satisfy thy soul in drought.—Isa. lviii. 11.

Abandon yourself to His care and guidance, as a sheep in the care of a shepherd, and trust Him utterly. No matter though you may seem to yourself to be in the very midst of a desert, with nothing green about you, inwardly or outwardly, and may think you will have to make a long journey before you can get into the green pastures. Our Shepherd will turn that very place where you are into green pastures, for He has power to make the desert rejoice and blossom as a rose.—*H. W. S.*

THE CHILDREN'S CORNER.

Breakfast Motto.—The eyes of all wait upon Thee; and Thou givest them their meat in due season.—Psa. cxlv. 15.

Weekly Proverb.—A man in a Passion rides a mad horse.—*Poor Richard.*

DAILY BIBLE READING.—SCENES IN THE LIFE OF DAVID.

Sunday.—David Anointed.—1 Sam. xvi. 1-13.

Monday.—David and His Harp.—1 Sam. xvi. 14-23.

Tuesday.—David's Battle with Goliath.—1 Sam. xvii. 1-58.

Wednesday.—Jonathan's Wonderful Love.—1 Sam. xix. 1-7.

Thursday.—David's Narrow Escapes.—1 Sam. xix. 8-24.

Friday.—David and Jonathan Renew their Covenant.—1 Sam. xx. 1-42.

Saturday.—David Showing Mercy to Saul.—1 Sam. xxiv. 1-22.

A LESSON.

A dying buttercup cried to the sun :
 "What am I good for? What have I done
 To make life worth the living?
 You hang aloft in the great blue sky,
 Lighting the world with your one big eye,
 And you—you are always giving.
 But I bloom here in the meadow grass;
 The babies smile on me as they pass.
 But my life will soon be done, alas!
 And what was the use of living?"

The sun looked down on the little sun
 That shone in the grass; it was only one

Among a great many others.
 Said he: "It is wrong to thus despair.
 The great All-Father placed you there,
 You and your little brothers;
 He meant you should blossom there in the
 grass
 For the babies to smile on as they pass,
 Or to be in the bunches that each small lass
 Carries to tired mothers.

"God hung me here in the great blue sky
 To light the world with my one big eye,
 And show men how they're living;

But he put you down on the meadow lot.
The earth is fairer than if you were not;
Beauty and joy you're giving.
I must see to the work He has given me;

You do what the dear Lord asks of thee;
Then all will be as it ought to be,
And life will be worth the living."

—*Harper's Young People.*

A great waster.—Prov. xviii. 9.

A father picked up a horseshoe in the road, which his son refused to touch, and sold it for three farthings, with which he bought some cherries. They journeyed on, and the boy became thirsty and tired. The father dropped now and then a cherry, which the son was glad to pick up. When the last was eaten, the father said, "Look, my son! If you had chosen to stoop once, and pick up a piece of horseshoe, you would not have been obliged at last to stoop so often to pick up the cherries." You see, that father was trying to teach his son not to *waste* things; but to save and economize. So, my dear children, you may think, perhaps, that a little spent here, and a little there, can be no great matter; but, remember, many a *little* makes a *mickle*. Beware of little wastings. Poor Richard has some splendid proverbs. Among them are these: "A small leak will sink a great ship;" and, again, "Who dainties love shall beggars prove;" and, moreover, "Fools make feasts, and wise men eat them." Now, I would not have you be *stingy* for anything in the world. I want you to be *liberal* and *benevolent*; but I want you, also, to learn to economize and save. Then you will grow up to have plenty to give to God and others.



HOMELESS.

HOMELESS: OR, NOBODY'S CHILD.

Alone, in the dreary, pitiless street,
With my torn old dress and bare cold feet,
All day I wandered to and fro,
Hungry and shivering and nowhere to go;
The night's coming on in darkness and dread,
And the chill sleet beating upon my bare head;
Oh! why does the wind blow upon me so wild?
Is it because I'm nobody's child?

Just over the way there's a flood of light,
And warmth and beauty, and all things bright;
Beautiful children, in robes so fair,
Are caroling songs in rapture there.
I wonder if they, in their blissful glee,
Would pity a poor little beggar like me,
Wandering alone in the merciless street,
Naked and shivering and nothing to eat.

Oh! what shall I do when the night comes down
In its terrible blackness all over the town?
Shall I lay me down 'neath the angry sky,
On the cold hard pavements alone to die?
When the beautiful children their prayers have said,
And mammas have tucked them up snugly in bed.
No dear mother ever upon me smiled—
Why is it, I wonder, that I'm nobody's child?

No father, no mother, no sister, not one
In all the world loves me; e'en the little dogs run
When I wander too near them; 'tis wondrous to see
How everything shrinks from a beggar like me!
Perhaps 'tis a dream; but, sometimes, when I lie
Gazing far up in the dark blue sky,
Watching for hours some large bright star,
I fancy the beautiful gates are ajar,

And a host of white-robed, nameless things,
Come fluttering o'er me in gilded wings;
A hand that is strangely soft and fair
Caresses gently my tangled hair,
And a voice like the carol of some wild bird—
The sweetest voice that was ever heard—
Calls me many a dear pet name,
Till my heart and spirits are all aflame;

And tells me of such unbounded love,
And bids me come up to their home above,
And then, with such pitiful, sad surprise,
They look at me with their sweet blue eyes,
And it seems to me out of the dreary night,
I am going up to the world of light,
And away from the hunger and storms so wild—
I am sure I shall then be somebody's child.

—Phila H. Case.

FIFTY-SECOND WEEK.

PEARL TEXT.—In my Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.—John xiv. 2, 3.

Though the circling flight of time may find us
Far apart, or severed more and more,
Yet the farewell always lies behind us
And the welcome always lies before.

Upward steals the life of man,
As the sunshine from the wall;
From the wall into the sky,

Meanwhile God is leading, surely, slowly,
Through the shadows with a hand of love,
To the house where, 'mid the myriads holy,
Only welcomes wait us both above.

—*Selected.*

From the roof along the spire ;
Ah, the souls of those that die
Are but sunbeams lifted higher.

—*Longfellow.*

HELPS FOR THE DEVOTIONAL HOUR.

SUNDAY.

MATCHING EXPERIENCE AGAINST THEORY.—John ix.

1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

3 *Jesus* answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged ?

9 Some said, This is he : others said, He is like him : but he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened ?

11 He answered and said, A man that is called *Jesus* made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12 Then said they unto him, Where is he ? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when *Jesus* made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles ? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes ? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was horn blind ? how then doth he now see ?

20 His parents answered them and said, We know that this is our son, and that he was born blind :

21 But by what means he now seeth, we know not ; or who hath opened his eyes, we know not : he is of age ; ask him : he shall speak for himself.

22 These words spake his parents, because

they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

“One thing I know, that, whereas I was blind, now I see” (verse 25). The priests and Pharisees had their theories, this man had his experience. He *knew*; they thought. His was assurance. He stands first upon a profoundly conscientious *know not*; and next upon his own infallible *know*. A feeble character might have surrendered; but in soul this is a most princely beggar.

Can a man be saved and not know it? Perhaps; but it is his privilege to know. The First Epistle of John is God's inspired treatise on assurance. This assurance is presented not as the exceptional privilege of a few Christians who have unusual strength to climb to Mount Blanc heights, but rather as the common *duty of all*, the sacred mountains in which all Christians should continually “abide.”

It will not do to say we have *assurance* if we have not *fruitfulness*. The latter is the master evidence of Christianity. Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster and formed it into a sentence by the roadside. The wheat coming up through these letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: “This has been plastered.”

Closet Promise.—Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee.—Psalm lxxxvii. 5.

Yes, kind Saviour, grieving
O'er the sad past,
All my vain hopes leaving,
Come I at last;
Thine—Thine I am,
O bleeding Lamb!
To Thy heart receiving,
Hold Thou me fast.

On Thy Word relying,
Safe let me rest,
All my tears now drying
On thy dear breast;
Dawns the sweet day,
Bright o'er my way,
Foes and fears all flying,
Here I am blest.

—Ray Palmer.

MONDAY.

LONGING FOR ZION IN A STRANGE LAND.—Psalm xlii.

1 As the hart panteth after the water brooks,
so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living
God: when shall I come and appear before
God?

3 My tears have been my meat day and
night, while they continually say unto me,
Where is thy God?

4 When I remember these *things*, I pour out
my soul in me: for I had gone with the multi-
tude, I went with them to the house of God,
with the voice of joy and praise, with a multi-
tude that kept holyday.

5 Why art thou cast down, O my soul? and
why art thou disquieted in me? hope thou in
God: for I shall yet praise him *for* the help of
his countenance.

6 O my God, my soul is cast down within
me: therefore will I remember thee from the

land of Jordan, and of the Hermonites, from
the hill Mizar.

7 Deep calleth unto deep at the noise of thy
waterspouts: all thy waves and thy billows are
gone over me.

8 Yet the LORD will command his loving-
kindness in the daytime, and in the night his
song *shall be* with me, *and* my prayer unto the
God of my life.

9 I will say unto God *my* rock, Why hast
thou forgotten me? why go I mourning because
of the oppression of the enemy?

10 As with a sword in my bones, mine
enemies reproach me; while they say daily unto
me, Where is thy God?

11 Why art thou cast down, O my soul? and
why art thou disquieted within me? hope thou in
God: for I shall yet praise him, *who is* the
health of my countenance, and my God.

This Psalm is "the cry of a man far removed from the outward ordinances and worship of God, sighing for the long-loved house of his God; and at the same time it is the voice of a spiritual believer, under depressions, longing for the renewal of the divine presence, struggling with doubts and fears, but yet holding his ground by faith in the living God. Most of the Lord's family have sailed on the sea which is here so graphically described. It is probable that David's flight from Absalom may have been the occasion for composing this Maschil."—C. H. Spurgeon.

Whenever we are oppressed with sorrows, it will be well to ask ourselves that question which David did in the like case twice in one Psalm: "*Why art thou cast down, O my soul? and why art thou disquieted within me?*" As Trapp says, "David chideth David out of the dumps;" and herein he is an example for all desponding ones. To search out the cause of our sorrow is often the best surgery for grief. Pray to God to "search you, and

see if there be any wicked way in you." And, then, may David's blessed refrain of faith be yours: "Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." "Come, my heart, look out of the window, borrow the telescopic glass, forecast a little, and sweeten thy chamber with sprigs of the sweet herb of hope."

Closet Promise.—Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God.—Psalm xlii. 11.

Beware of letting your care degenerate into anxiety and unrest; tossed as you are amid the winds and waves of sundry troubles, keep your eyes fixed on the Lord, and say, "Oh, my God, I look to Thee alone; be Thou my guide, my pilot;" and then be comforted. When the shore is gained, who will heed the toil and the storm? And we shall steer safely through every storm, so long as our heart is right, our intention fervent, our courage steadfast, and our trust fixed on God. If at times we are somewhat stunned by the tempest, never fear; let us take breath, and go on afresh. Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No, indeed, dearest child, all these are but opportunities of strengthening yourself in the loving, forbearing graces which our dear Lord sets before us.—*Francis de Sales.*

TUESDAY.

JONATHAN AND DAVID.—1 Sam. xx. 17-23; 35-42.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

41 ¶ And as soon as the lad was gone, David arose out of a *place* toward the south, and fell on his face to the ground, and bowed himself

three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

This was the last meeting and the final leaving of two young men whose friendship has been a proverb for nearly thirty centuries. "There are partings in every life; the ties of yesterday are loosened to-day, and will be broken to-morrow. We are closely bound to each other by the strong bonds of circumstances one moment, and the next we are severed and each goes on his way to strive or to suffer, and to conquer or to fall, alone. The hour of parting came to David and Jonathan, and nought remained but this, 'Jonathan said to David, Go in peace.' There was one thought which took away some of the bitterness of that moment and allowed them to go each on his way with a firm step and a strong heart, for theirs had been no light and trifling friendship, which had sprung up in a day and might be dissolved in an hour, but a serious, manly, steadfast love, rooted in a common faith and held together by a common object animating their lives; and therefore the one could say to the other, 'Go in peace, forasmuch as we have sworn both of us in the name of the Lord.' One might go back to the haunted house, where Saul would curse and rave, and the other might wander abroad in the wilderness; but come what might, they were both prepared for good or evil fortune. Both had sworn to put their trust in the living God."—*A. Fessopp.*

Closet Promise.—The Lord will be a refuge for the oppressed, a refuge in times of trouble.—Psalm ix. 9.

I have a Friend, a precious Friend, unchanging,
wise, and true,
The Chief among ten thousand! O, I wish you
knew Him too!
Encompassed by a host of foes, weary in heart
and limb,

I know who waits to soothe my woe; have you
a Friend like Him?
He comforts me, He strengthens me; how can
I then repine?
He loveth *me*! This faithful Friend in life and
death is mine.

—*Anna Shipton.*

WEDNESDAY.

THE BEGINNING OF MIRACLES.—John ii. 1-11.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.



PETER DELIVERED FROM PRISON.

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.—*Acts* xii. 5.

7 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now,

and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

“Every sin smiles in the first address, and carries light in the face and honey in the lip, but ‘when we have well drunk, then comes that which is worse’—a whip with six strings, fears and terrors of conscience, and shame and displeasure and a captive disposition, and diffidence in the day of death. But when, ‘after the manner of purifying of the Christians,’ we fill our waterpots with water, watering our couch with tears, and moistening our cheeks with the perpetual distillations of repentance, then Christ turns our water into wine—first penitents and then communicants, first waters of sorrow and then the wine of the chalice, first the justifications of correction and then the sanctifications of the sacrament, and the effects of the Divine power, joy and peace and serenity, hopes full of confidence, and confidence without shame, and boldness without presumption; for Jesus keeps the best wine until the last, not only because of the direct reservations of the highest joys till the nearer approaches of glory, but also because our relishes are higher after a long fruition than at the first essays; such being the nature of grace, that it increases in relish as it does in fruition, every part of grace being new duty and new reward.”—*Jeremy Taylor*.

Closet Promise.—My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.—Psalm lxxiii. 26.

“Thus saith the Lord, ‘Thy days of health are over,’

And, like the mist, my vigor fled away,
Till but a feeble shadow was remaining—

A fragile form fast hastening to decay.
Then sighs of sorrow in my soul would rise,

Then rushing tears would overflow my eyes;

But I beheld *Thee*, O my Lord and God,

Beneath the cross lay down the shepherd’s rod:

Is this Thy will, good Lord? The strife is
o’er;

Thy servant weeps no more.”

THURSDAY.

THE INTEGRITY OF THE UPRIGHT.—Prov. xi.

1 A false balance is abomination to the Lord: but a just weight is his delight.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 A hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger shall smart *for it*: and he that hateth suretiship is sure.

16 A gracious woman retaineth honour: and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their way are* his delight.

21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

"*The integrity of the upright shall guide them*" (verse 3). "Some persons are said to stand in their own light. Are there not some of you who have *apparently* stood in your own light? Are there not men whom you have known from their youth up, who were not overscrupulous in business affairs, who became millionaires, and rose to eminence and power, and now stand high and are prospered? And do you say, 'If I could have got over some prejudices that I had, so as not to have been so afraid of departing a little from the line of rectitude, I might have been better off than I am now; but I stood in my own light in my youth, and have been struggling against the current ever since?' But have you not maintained your conscience, your love of truth, your aspirations after a higher and better life? 'Yes, I have those still. But then I have no funds, I have no homestead; I have nothing before me.' Nothing before you! You have the kingdom of God Almighty before you. You have all glory before you.

If you have saved truth, and conscience, and love, and faith, do not envy anybody. The wealth of the world will pass away very soon, but what bankruptcy can come over the exchequer of God? And you are heirs of God. You did not stand in your own light when you refused to yield to temptation."—*H. W. Beecher.*

Closet Promise.—In all thy ways acknowledge Him, and He shall direct thy paths.—Prov. iii. 6.

Just as God leads me I would go;
I would not ask to choose my way,
Content with what He will bestow,
Assured He will not let me stray.

So as He leads my path I make,
And step by step I gladly take,
A child in Him confiding.
—*Lampertus, 1625.*

FRIDAY.

THE RECHABITES.—Jer. xxxv.

1 The word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaiah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for

fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the

commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts,

the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

The Rechabites were temperance men. Jonadab, their father, was a man of exalted piety. Living in a very wicked age, this godly man determined to guard those over whom he possessed an influence from the evils of intoxication, at that time prevalent among the Jewish people. They appear to have followed the counsels of their father; for, on this occasion, when wine was placed before them, and they were invited to drink, they replied: "We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever. We have obeyed the voice of Jonadab our father in all that he hath charged us, to drink no wine, we, our wives, our sons, nor our daughters." Noble stand! Would God all Christians would heed it!

A lady, who opposed the strict temperance principles of Gov. Briggs, of Massachusetts, while at a party, at his suggestion undertook to think over the families of her acquaintance, and note the effects of intemperance among them. After half an hour she returned, her eyes filled with tears, exclaiming, "Oh, Gov. Briggs! how could you ask me to do such a thing at a party! I am appalled; it is so dreadful to find that I do not know a family that does not number one victim; and some have had all their brightest and best fall by it—fathers, husbands, children. It is too dreadful to think of! I would not have believed it. You are quite right; and I will never ask you to drink wine, nor ever call you fanatical for not taking it."

Closet Promise.—In that He Himself hath suffered being tempted, He is able to succour them that are tempted.—Heb. ii. 18.

"Jesu, victor over sin,
Help me now the fight to win.
Thou didst vanquish once, I know,
Him who seeks my overthrow;
So to Thee my faith will cleave,

And her hold will never leave,
Till the weary battle's done,
And the final triumph won;
For I, too, through Thee may win,
Victor over death and sin."

SATURDAY.

"THE GRATEFUL RETROSPECT."—Psalm xviii.

1 I will love thee, O LORD, my strength.
2 The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.
3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.
5 The sorrows of hell compassed me about: the snares of death prevented me.
6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters and thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all those that trust in him.

31 For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save them: *even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my Rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Like Addison's hymn beginning, "When all thy mercies, O my God," this Psalm is the song of a grateful heart overwhelmed with a retrospect

of the manifold and marvellous mercies of God. Though placed among the first of the Psalms, it was penned among the last, as the preface assures us, and is left as the epitome of the general history of David's life. It is twice recorded in the Scripture (2 Sam. xxii., and in this book of Psalms). "Holy David, being near the shore, here looks on his former dangers and deliverances with a thankful heart, and writes this Psalm to bless the Lord: as if each of you that are grown into years should review your lives and observe the wonderful goodness and providence of God towards you; and then sit down and write a modest memorial of his most remarkable mercies, for the comfort of yourselves and posterity; an excellent practice. What a comfort would it be for you to read how good your God was to your father or grandfather, that are dead and gone! So would your children rejoice in the Lord upon the reading of his goodness to you; and you cannot have a better pattern for this than holy David, who wrote this Psalm when he was three-score and seven years old; when he outlived most of his troubles, and almost ready for his journey to his Father in heaven, he resolves to leave this good report of him upon earth."—*Richard Steele*.

Closet Promise.—Then shall we know, if we follow on to know the Lord.—Hosea vi. 3.

Open before my wondering eyes,
Great God, life's mystic volume lies;
I wait to see Thy hand define
The fadeless record of each line.

No leaf once closed may I retrace
To add a word, or word erase;
Nor may I guess the joy or gloom
Inscribed on pages yet to come.

The past in light I clearly count,
Judge their intent, tell their amount;
But hid in clouds I cannot see
The history yet awaiting me.

But knowing this, that, great or small,
My Father's hand will write it all;
I trust the future, and submit
To what is past—what's writ is writ.

But hear this prayer, O Power Divine!
That lift'st each leaf, and writ'st each line,
That where my hands have left a stain
Christ's blood may make all pure again.

Where the last sentence hath its end
In mercy, Maker, Father, Friend,
Write for the sake of Thy dear Son,
"Servant of Jesus Christ, well done!"
—*The Rev. Charles F. Deems, D. D.*

THE CHILDREN'S CORNER.

Breakfast Motto.—What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.—Psalm cxvi. 12, 13.

Weekly Proverb.—There are three things extremely hard—Steel, a Diamond, and to know One's self.—*Poor Richard*.

DAILY BIBLE READING.—BEAUTIFUL SHORT PSALMS.

Sunday.—The Safety of the Godly.—Psalm cxxi.

Monday.—They that Trust in God.—Psalm cxxv.

Tuesday.—The Church.—Psalm cxxvi.

Wednesday.—The Virtue of God's Blessing.—Psalm cxxviii.

Thursday.—The Communion of Saints.—Psalm cxxxiii.

Friday.—The Lord Reigneth.—Psalm xciii.

Saturday.—David's Confidence in God.—Psalm xxiii.

MOTHER'S RULES.

Hang your hat on the staple,
Was dear mother's rule;
And then 'twill be handy
When going to school.

A place for each thing,
And each thing in its place;
You can go in the dark
And each article trace.

Whatever is worth doing
Is worth doing well;
Take time for your sewing,
Your work will excel.

Be quiet and steady,
Haste only makes waste;
Steps hurriedly taken
Must needs be retraced.

A bad habit cured
Is a good one begun;

The beginning make right,
And your work is half done.

What you should do to-day
You must never postpone;
Delay steals your moments
And makes you a drone.

Never say, "I cannot,"
But "I'll try, try again;"
Let this be at all times
Your cheerful refrain.

Be content with your lot;
Be bright as the sun;
Be kind and be true,
All wickedness shun.

Love God and your neighbor,
The Golden Rule keep;
Walk daily with Jesus,
And in His love sleep.

—Selected.

He is an honorable man.—1 Sam. ix. 6.

This was spoken of Samuel in the Bible. There is nothing more manly than a boy of honor. I read an article some time ago, entitled, "*Honor Among the Bootblacks.*" A reporter called to a little bootblack near the City Hall, in New York, to give him a shine. The little fellow came rather slowly, and planted his box down under the reporter's foot. Before he could get his brushes out another larger boy ran up, and calmly pushing the little one aside said, "Here, you go sit down, Jimmy." The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the new-comer to clear out. "Oh, dat's all right, boss," was the reply. "I'm only goin' do it for him; you see he's been sick in the hospital for mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can, savy?" "Is that so, Jimmy?" asked the reporter, turning to the smaller boy. "Yes, sir," wearily replied the boy, and as he looked up the pallid, pinched face could be discerned even through the grime that covered it. "He does it fur me, if you'll let

him." "Certainly, go ahead," and as the bootblack plied the brush, the reporter plied him with questions. "You say all the boys help him in this way?" "Yes, sir. When they aint got no job themselves, and Jimmy gets one, they turns in and helps him, 'cause he aint very strong yet, ye see." "What percentage do you charge him on a job?" "Hey!" queried the youngster. "I don't know what you mean." "I mean, what part of the money do you give Jimmy, and how much do you keep out of it?" "You bet yer life I don't keep none; I aint no such sneak as that." "So you give it all to him, do you?" "Yes, I do. All the boys give up what they gets on his job. I'd like to catch any feller sneaking it on a sick boy, I would." The shine being completed, the reporter handed the urchin a quarter, saying, "I guess you're a pretty good fellow; so you keep ten cents, and give the rest to Jimmy there." "Can't do it, sir; it's his customer. Here, Jim." He threw him the coin and was off like a shot after a customer for himself, a veritable rough diamond.

Now, boys, that is a good example for all of us. May it be said of each of us—"He is an honorable man," or boy.



THE LABORER'S NOONDAY HYMN.

THE LABORER'S NOON-DAY HYMN.

Up to the throne of God is borne
The voice of praise at early morn ;
And He accepts the punctual hymn,
Sung as the light of day grows dim.

Nor will He turn His ear aside
From holy offerings at noon-tide.
Then, here reposing, let us raise
A song of gratitude and praise.

What though our burden be not light,
We need not toil from morn to night ;
The respite of the mid-day hour
Is in the thankful creature's power.

Blest are the moments, doubly blest,
That, drawn from this our hour of rest,
Are with a ready heart bestow'd
Upon the service of our God !

Why should we crave a hallowed spot ?
An altar is in each man's cot,
A church in every grove that spreads
Its living roof above our heads.

Look up to heaven ! th' industrious sun
Already half his race hath run :
He cannot halt nor go astray,
But our immortal spirits may.

Lord ! since his rising in the east,
If we have falter'd or transgress'd,
Guide from Thy love's abundant source
What yet remains of this day's course.

Help with Thy grace through life's short day,
Our upward and our downward way ;
And glorify for us the west,
When we shall sink to final rest.

—*William Wordsworth.*

SPECIAL DAYS.

NEW YEAR'S DAY.

PSALM xc.

1 LORD, thou hast been our dwellingplace in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, and the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

"The New Year is not present with us, only a new day. So it will be continually; we shall see but one day at a time. . . . If each day is lived aright the whole year will be right; if each day is wrong the year will be all wrong. . . . Each day is a white page to be written; write it beautifully, and the book of the year will be beautiful."—*J. H. Bliss*.

"I care not what the approaching year brings if it only results in good. I care not though it may be undriven like a chariot whose driver has been thrown to the ground, if God only sits and holds the coursers of Time. If God is in the chariot, I care not what else is in it or around it. If God will take care of my thoughts and feelings; if He will mark out my ways and lead me in them; if He will appoint my burdens; if He will send me stores sweetened with His love; if He will give to my faith the vision of eternal life; if He will touch and refine my affections; if He will direct my aspirations toward the heavenly estate—if He will do these things I shall be content, and shall rejoice in whatever scenes I may be called to pass through. I submit to the divine will. I take myself, my person, my life, my hope, my household, my companions in trouble and in labors of love, my children, my time, my influence, my relations to every work of God in the body,—I

take them all, and say, 'By Thy grace, O God, in the past, I have been what I have been, and by Thy grace I desire, in the future, to be what Thou wilt have me to be. Glorify Thyself, and I shall be satisfied.'—*H. W. Beecher.*

"Let us pray for a new birth, not as one experience, but as the perpetual experience of our lives; for such nearness to our God that every day He shall give us something more of Himself, be something more to us, so that being ourselves forever new, the whole world may forever have richness and abundance and variety and beauty and interest and joy and education to give us, as long as we live. So may we enter upon a new year with the promise of a new life."—*Phillips Brooks, D. D.*

Closet Promise.—And Abraham called the name of that place Jehovah-jireh.—*Gen. xxii. 14.*

Jehovah-jireh means "The Lord will provide."

"Write deep in your heart this New Year's Day this word of sublime confidence, Jehovah-jireh. It tells you that you can trust God always, that no promise of His ever fails, that He doeth all things well, that out of all seeming loss and destruction of human hopes He brings blessing. You have not passed this way heretofore. There will be sorrows and joys, failures and successes, this year, just as there were last year. You cannot forecast individual experiences. You cannot see a step before your feet. Yet Jehovah-jireh calls you to enter the new year with calm trust. It bids you put away all anxieties and forebodings—'The Lord will provide.'"—*J. R. Miller, D. D.*

Well I know
That unto him who works and feels he works,

| This same grand year is ever at the doors.
—*Alfred Tennyson.*

GOOD FRIDAY.

MATT. xxvii. 35-50.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priest mocking him, with the scribes and elders, said,

42 He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

The literal cross on which Christ suffered was but two rough pieces of common wood put together, yet it "lifted up" Him who is to "draw all men unto Him." That cross is the real centre and attraction of God's universe. It has consecrated all suffering in a holy cause. It has become the recognized symbol of all moral power and all moral victory in the Kingdom of Righteousness.

"We should notice: I. That these sufferings of our blessed Lord were most REAL; that He did indeed suffer all this, most truly; that in that body which 'was prepared' for Him, He did bear every possible sting of physical agony; that He was held up in this fierce strife with pain, until He had explored all its secrets. His mind and human spirit were really the seat of every storm of deepest sorrow which the heart of man could know. II. Next to it we should ever bear in mind, beneath the cross, that all these sufferings were FOR US. We must 'look on Him whom we have pierced.' III. That these sufferings were NEEDFUL. It becomes us to speak with the deepest reverence when we say anything is rendered needful by the character of God. Rather is it the truest reverence to see, that thus it must have been, if man were to be redeemed at all; that there was, in the very perfection of God's character—the one fixed centre of all being—a necessity for this infinite suffering; that the nature which had sinned must pay the price of sinning, must bear the wrath it had deserved; that without it there could not be, in the world of God's holy and righteous love, forgiveness and restoration for the fallen and the separated; 'that Christ must needs have suffered.'"—*Bishop Samuel Wilberforce.*

"The true cross of the Redeemer was the sin and sorrow of the world—that was what lay heavy on His heart; and that is the cross we shall share with Him, that is the cup we must drink of with Him, if we would have any part of that divine love which is one with His sorrow."—*George Eliot.*

"When I see my Saviour hanging in so forlorn a fashion upon the cross; His head drooping down, His temples bleeding with thorns, His hands and feet with the nails, and His side with the spear; His enemies round about Him, mocking at His shame, and insulting over His impotence; how should I think any otherwise of Him, than, as Himself complaineth, forsaken of His Father? But, when again I turn mine eyes, and see the sun darkened,



ST. PAUL AND THE JAILER.

Sirs, what must I do to be saved?—*Acts xvi. 30.*

the earth quaking, the rocks rent, the graves opened, the thief confessing to give witness to His Deity; and when I see so strong a guard of providence over Him, that all His malicious enemies are not able so much as to break one bone of that body, which seemed carelessly neglected: I cannot but wonder at His glory and safety. God is ever near, though oft unseen; and, if He wink at our distress, He sleepeth not. The sense of others must not be judges of His presence and care; but our faith. What care I, if the world give me up for miserable, while I am under His secret protection? O Lord, since Thou art strong in our weakness, and present in our sinlessness, give but as much comfort in my sorrow, as Thou givest me security, and at my worst I shall be well."—*Hall*.

Closet Promise.—Who for the joy that was set before Him endured the cross, despising the shame.—Heb. xii. 2.

One smile of His shall be enough to heal
The wounds of man's neglect; and He will
sigh,
Pitying the trouble which that sigh shall cure,
And He will speak—speak in the desolate night,
In the dark night: "For Me a thorny crown

Men wove, and nails were driven in My hands
And feet: there was an earthquake, and I died;
I died, and am alive for evermore.
I died for thee, for thee I am alive,
And My humanity doth mourn for thee."

—*Jean Ingelow*.

A prayer by Jeremy Taylor: "Thus, O blessed Jesu, Thou didst finish Thy holy passion with pain and anguish so great, that nothing could be greater than it, except Thyself and Thy own infinite mercy: and all this for man, even for me, than whom nothing could be more miserable, Thyself only excepted, who becamest so by undertaking our guilt and our punishment. And now, Lord, who hast done so much for me, be pleased only to make it effectual to me, that it may not be useless and lost as to any particular, lest I become eternally miserable, and lost to all hopes and possibilities of comfort. All this deserves more love than I have to give: but, Lord, do Thou turn me all into love, and all my love into obedience, and let my obedience be without interruption, and then I hope Thou wilt accept such a return as I can make. Make me to be something that Thou delightest in, and Thou shalt have all that I am or have from Thee, even whatsoever Thou makest fit for Thyself. Teach me to live wholly for my Saviour Jesus, and to be ready to die for Jesus, and to be conformable to His life and sufferings, and to be united to Him by inseparable unions, and to own no passions but what may be servants to Jesus and disciples of His institution. O sweetest Saviour, clothe my soul with Thy holy robe; hide my sins in Thy wounds, and bury them in Thy grave; and let me rise in the life of grace, and abide and grow in it, till I arrive at the kingdom of glory. Amen."

EASTER.

MATT. xxviii.

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified.

6 He is not here : for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him : but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

20 Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you *always*, *even* unto the end of the world. Amen.

The vernal equinox brings round the joyful anniversary of our Lord's resurrection. Next to that of Christmas this festival is the most widely celebrated of the feasts of the Christian Church. "Christ has broken down the barriers of the grave. He has opened the kingdom of heaven, that the earth and the heavens may become thenceforth one in their life. The grave has no victory in its corruption. It bears us on to the perfect life, the life of those who have loved righteousness, the life of those who have cast off the garments of their own vanity and selfishness, and entered into the life of Him who is the Redeemer of the world. It is the new life,—the life of the fulfilment of the spirit ; it is the life of humanity. It fulfils the hope of man ; it is beyond all that was prefigured in the prophetic soul of the wide world."—*Elisha Mulford*.

"If one with Christ, how can it be that we shall not share His destiny, and go from world to world in His company ?"—*Theodore T. Munger*.

"As the dead body shall be raised up in life, so also the defeated soul to victory, if only it has been fighting on the Master's side, has made no cov-

enant with death, nor itself bowed its forehead for the seal. Blind from the prison-house, maimed from the battle, or mad from the tombs, their souls shall yet sit, astonished, at His feet who giveth peace."—*John Ruskin.*

"There are empty chairs in the home; and voices we have loved to hear are silent. We shall find them all in heaven. In the churchyard, . . . do you think they sleep there? No, no. The body to dust, the spirit to God who gave it. The home circles will be filled again. We shall meet our friends there."—*G. H. Vibbert.*

"Come, take that task of yours which you have been hesitating before, and shirking and walking around, and on this Easter Day lift it up and do it. . . . If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know that they are not dead but living,—and press on joyously toward our own redemption, not fearing even the grave, since by its side stands He whom we know and love, who has the keys of death and hell."—*Phillips Brooks.*

Closet Promise.—Death is swallowed up in victory.—I Cor. xv. 54.

I got me flowers to strew Thy way,
I got me boughs off many a tree;
But Thou wast up by break of day,
And brought'st Thy sweets along with Thee.

Can there be any day but this,
Though many suns to shine endeavor?
We count three hundred, but we miss;
There is but one, and that one ever.

—*George Herbert.*

Better than carols for the babe new-born,
The shining young men's speech, "He is not
here;"
Why question where the feet lay, where the
head?

Come forth; bright o'er the world breaks Easter
morn;
He is arisen, victor o'er grief and fear.

—*Edward Dowden.*

Sleep is a death; Oh, make me try
By sleeping what it is to die,
And as gently lay my head
On my grave as now my bed.
Howe'er I rest, great God, let me
Awake again at last with Thee;
And thus assured, behold I lie
Securely, or to wake or die.

—*Sir Thomas Brown.*

THANKSGIVING DAY.

PSALM cxlvii.

1 Praise ye the LORD: for *it is* good to sing
praises unto our God; for *it is* pleasant; and
praise is comely.

2 The LORD doth build up Jerusalem: he
gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bind-
eth up their wounds.

4 He telleth the number of the stars; he
calleth them all by *their* names.

5 Great *is* our Lord, and of great power; his
understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth
the wicked down to the ground.

7 Sing unto the LORD with thanksgiving;
sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who
prepareth rain for the earth, who maketh grass
to grow upon the mountains.

9 He giveth to the beast his food, and to the
young ravens which cry.

10 He delighteth not in the strength of the
horse: he taketh not pleasure in the legs of a
man.

11 The LORD taketh pleasure in them that
fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

"Good, grand, old-fashioned Thanksgiving Day has come. . . . Through the gates of this morning it came, carrying on one shoulder a sheaf of wheat, and on the other a shock of corn. Children, in holiday dress, hold up their hands to bless it, and old age goes out to bid it welcome, asking that it come in, and by the altars of God rest a while. Come in, oh day, fragrant with a thousand memories, and borne down under the weight of innumerable mercies, and tell to our thankful hearts how great is the goodness of God."—*T. Dewitt Talmage, D. D.*

It is well for us all to pause a little in the mad whirl of business or work or pleasure, and think of the blessings which have crowned the year, and lift up our hearts in special thanksgiving.

"As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving, and at the first breath of heavenly flavor, let down the shower perfumed with the heart's gratitude."—*H. IV. Beecher.*

"Thankfulness or unthankfulness is largely a matter of eyes. Two men look at the same scene: one beholds the defects, the imperfections; the other beholds the beauty, the brightness. If you cannot find things to be thankful for to-day, every day, the fault is in yourself, and you ought to pray for a new heart, a heart to see God's goodness and to praise Him. A happy heart transfigures all the world for us. It finds something to be thankful for in the barest circumstances, even in the night of sorrow. Let us train ourselves to see the beauty and the goodness in God's world, in our own lot, and then we shall stop grumbling, and all our experience shall start songs of praise in our heart."—*J. R. Miller, D. D.*

"We should remember past mercies and blessings. If we do, our past will shine down upon us like a clear sky full of stars. Such remembering will keep the gratitude ever fresh in our hearts and the incense of praise ever burning on the altar. Such a house of memory becomes a refuge to which we may flee in trouble. When sorrows gather thickly, when trials come, when the sun goes down and every star is quenched and there seems

nothing left to our hearts in all the present, then the memory of a past full of goodness, a past in which God has never once failed us, becomes a holy refuge for our souls—a refuge gemmed and lighted by the lamps of other and brighter days.”

Closet Promise.—God, who giveth us richly all things to enjoy.—1 Tim. vi. 17.

“The morning hours are joyful fair,
With call of bird and scent of dew;
And blent with shining gold and blue
And glad the summer noontides are;
The slow sun lingering seeks the west,
As loath to leave and grieve so soon
The long and fragrant afternoon;
But still the evening is the best.

“Day may be full as day may be,—
Her hands all heaped with gifts, her eyes
Alight with joyful prophecies;
But still we turn where wistfully
The veiled evening, dimly fair,
Stands in the shadow without speech,
And holds her one gift out to each,—
Her gift of rest, for all to share.”

CHRISTMAS.

LUKE ii. 8–20.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were

gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

“It is Christ’s birthday. In among all our festivities should come sweet thoughts of the love of God. The gifts we may receive should make us think of the greatest gift of all, when God gave His Son. Let us all try to make our Christmas very full of memories of Christ. Let the blessed love of Christ make a glad Christmas in our hearts, helping us to be like Christ Himself in love, unselfishness and forgiveness. What Christ is to us we ought, in our human measure, to be to others. Christmas means love. Christ came to our world to pour divine kindness on weary, needy, perishing human lives. The Christmas spirit in our hearts should send us out on

the same errand. There is need everywhere for love's ministry. We should learn the true Christmas lesson of gentle, thoughtful kindness to all we meet in life's busy ways."—*F. R. Miller, D. D.*

"There is more charity at this time than any other. The Master's words, 'The poor ye have always with you,' wear at this time a deep significance. For at least one night in each year over all Christendom there is brotherhood. And good men, sitting amongst their families, or by a solitary fire, when they remember the light that shone on the Bethlehem plains eighteen hundred years ago . . . and the song, 'Peace on earth and good-will toward men,' which for the first time hallowed the midnight air—pray for that strain's fulfilment, that battle and strife may vex the nations no more, that not only on Christmas eve, but the whole year round, men shall be brethren, owning one Father in heaven."—*Alexander Smith.*

"Shine forth, O Lord, as when on Thy nativity Thine angels visited the shepherds. Let Thy glory blossom forth as bloom and foliage on the trees. Change with Thy mighty power this visible world into that diviner world which as yet we see not. Destroy what we see, that it may pass and be transformed into what we believe."—*Cardinal Newman.*

"Christ is not the monopoly of any nation, or creed. All literature, all science, all philosophy, every doctrine that is true, every form of righteousness, every virtue that belongs to the Son, is the true subjective Christ whom all ages glorify. Scattered in all schools of philosophy and in all religious sects, scattered in all men and women of the east and the west, are multitudinous Christ-principles and fragments of Christ-life, one vast and identical Sonship diversely manifested."—*Keshub Chunder Sen.*

Closet Promise.—Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end.—Isa. ix. 6, 7.

O Wonderful! round whose birth-hour
Prophetic Song, miraculous power,
Cluster and hum, like star and flower
The secret of the years is read,
The enigma of the quick and dead,
By the Child-voice interpreted.

—*W. Alexander.*

"When Christmas comes, we hear again the word

Our Lord spake, listening back to His own
birth,
And forward until now, as if He heard
His advent hymned by all the years of earth:
'Except as little children ye become,
Ye cannot in God's kingdom be at home.'
When Christmas comes, set in the midst is He,
The Eternal Child, to show men they must be
As children still, would they His kingdom see."

SPECIAL CHILDREN'S CORNER FOR CHRISTMAS WEEK.

Breakfast Motto.—What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.—Psa. cxvi. 12, 13.

Weekly Proverb.—Great beauty, great strength, and great riches are really and truly of no great use: a right heart exceeds all.—*Poor Richard.*

DAILY BIBLE READING.—CHRISTMAS WEEK.

Sunday.—Christ's Birth Prophesied.—Isa. vii. 10-16; Isa. ix. 6, 7.

Monday.—His Birthplace Foretold.—Micah v. 1-15.

Tuesday.—The Annunciation.—Luke i. 26-38.

Wednesday.—The Birth of Jesus.—Luke ii. 1-20.

Thursday.—His Presentation in the Temple.—Luke ii. 25-38.

Friday.—The Visit of the Wise Men.—Matt. ii. 1-12.

Saturday.—The Flight into Egypt.—Matt. ii. 13-23.

A CHRISTMAS CAROL.

A star was seen!
A song was heard!
The angels gleam!
The shepherds feared!
While heavenly music sweet and rare
Thrilled all the pulsing, trembling air!

"Fear not," they sing,
"Glad tidings now
Behold we bring
Of greatest joy."
And then they sang that sweet refrain
Of "Peace on earth, good-will to men."

And now they say:
"For unto you
Is born this day
A Saviour, who

Is Christ the Lord," of virgin maid,
And now in lonely manger laid!

The shepherds heard
The story told!
Their hearts were stirred;
They left the fold,

And straightway went to see the sight
That thrilled the angels with delight.

And as they go
The angel choir
Brake forth in song
That filled the air,

And vibrates yet, in praise to Him
Who gave us Christ, the new-born King!
—*John G. Robinson.*

He called His name Jesus.—Matt. i. 25.

This is Christmas week. A Merry Christmas and a Happy New Year to one and all my little readers! Of all birthdays the birthday of Jesus is the best. Why? Why is it that Christmas is such a joyous season? Not because the branch of holly trembles in the huge plum pudding, and the mince pies make their daily appearance on the dinner-table, around which are gathered the father, the mother, and all the merry group of children; not because the rooms are decked with evergreens, and red berries mingle with ivy leaves in the old churches; but because on Christmas morning smiling faces and glad voices ring with one accord that Christ was born in

Bethlehem. Yes, this is indeed a blessed day—the anniversary of a birthday that all Christians love to celebrate. I hope you all love this dear Saviour. Dear children, work for Jesus. You are little and weak, but you can do something for Him. On the cars one day a young man gave a little girl, but four or five years old, a small card on which were the words, "Stand up for Jesus." The lively little miss went around to the passengers, reading it to each of them, and saying in her childlike way, "Stand up for Jesus; won't you stand up for Jesus?" Then she went to her mother, and said, "Mamma, I want you to lift me on to the seat; I want to stand up for Jesus!" The mother burst into tears, and soon after became a Christian. Dear children, my parting words are, "Stand up for Jesus!"

THE REAPER AND THE FLOWERS.

There is a Reaper, whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he;
"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes,
He kiss'd their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord has need of these flowerets gay,"
The Reaper said, and smiled;
"Dear tokens of the earth are they,
Where he once was a child.

"They shall all bloom in fields of light,
Transplanted by my care,
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

Oh, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away.—*H. W. Longfellow.*



THE REAPER AND THE FLOWERS.

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